

THE
SUNDAY SCHOOL
OR
CATECHISM.

BY THE
REV. J. FURNISS, C.S.S.R.

Permissu Superiorum.

"Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven."—MARK x 14.

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TO HIS LORDSHIP
THE RIGHT REV. 'DR. BRIGGS
BISHOP OF BEVERLEY,
THIS WORK
ON THE
SUNDAY SCHOOL AND CATECHISM,
IS BY PERMISSION,
MOST RESPECTFULLY AND AFFECTIONATELY
DEDICATED,
IN THE HOPE THAT IT MAY ASSIST
THE ZEALOUS TEACHERS
OF THE CHRISTIAN DOCTRINE
IN ENGLAND AND IRELAND,
IN THEIR MOST USEFUL LABOURS,
FOR THE
WELFARE OF THE POOR CHILDREN.

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NOTICE.

1. The third Diocesan Synod of Westminster recommends the introduction of the Christian Doctrine Confraternity into the Sunday Schools. This Confraternity, moreover, exists extensively in Ireland.

2. The rules and directions of the Confraternity of the Christian Doctrine Society for the working out of the great object of teaching the Catechism are often general, and not descending into particulars, which are left to be determined by experience and practice.

3. The object of this work is to suggest means for reducing to practice the principles of the Confraternity of the Christian Doctrine, and where this Confraternity does not exist to suggest means for the introduction of the substance and spirit of it.

4. The suggestions about the Sunday School and learning the Catechism which will be offered in this work are not a theory. They are the result of hard labour in the Sunday Schools during several years, of watching the children there, of seeing what is actually done, how anything might be done better, how anything useful might be done which is not now done.

5. These suggestions have been tested by experiment and practice. They are in actual operation in a number of Sunday Schools and have been found most successful. The Superioress of a Convent writes thus: "We follow the plan exactly. We find that it answers admirably: the teachers and the children like it extremely."

6. Nearly all that is suggested is based also on the authority of the *Catechista Instruito*, published in Rome in 1842.

7. The present work has reference to Sunday Schools generally, both in England, and as they are called in Ireland, the Catechism. It must, however, be carefully remembered, that what is said on the actual state of the Sunday Schools may apply to a number of Sunday Schools and yet there may be others to which it may not apply. So some things may regard England and not Ireland or *vice versa*, consequently it would be a wrong inference to say, This does not exist in this or that Sunday school, or, This does not exist in England, or, That does not exist in Ireland; therefore it is untrue.

8. We wish to be clearly understood about the object of this work. The Sunday School is of most vital importance to the poor children. We believe that there is not any work existing on this subject, any sort of hand-book wherein Sunday School teachers might obtain some information respecting their duties, and the various methods of managing children in Sunday School. Should this work be the means of affording a Sunday School teacher any little assistance in performing his important duties, its end will be fully answered. The parts of this book which more directly concern teachers are printed separately in a work called the "*Hand-book for the Sunday School Teacher.*"

9. The Sunday School is a subject difficult to deal with. On this account we hope that the reader will excuse any deficiencies he may meet with. Any one who would have the charity to communicate to the writer any information on the subject, or any improvement for it, would assuredly do a great act of charity to the poor children, who are most dear to Jesus Christ.

10. Before considering the means of training children in Sunday School, it will be well to consider the circumstances of the children who have to be trained. All the information that could be obtained on this subject from authentic documents will be offered to the reader in the first book.

THE CAPABILITIES OF CHILDREN.

I. *The prayers of children are of the highest importance.*
Ps. viii. Out of the mouths of infants, thou hast perfected praise.—Monsignor Dupanloup, Bishop of Orleans says—
“What has saved the Church on earth? What has given the Church confidence when persecuted? It is this—The Church has on her side the *little children*. She has with her millions of little children *stammering out their innocent prayers*. Poor Church of Christ, thou hast for thy defenders not millions of soldiers but *millions of innocent little hands lifted up for thee*.”
—Sermon Paris, 1860.

II. *When faith or morality are weakened, they may be restored through the children.* The Roman Catechist remarks
“that however depraved a population may be, even so as to reject the final remedy of a mission, we may always get hold of the future generation as long as we have the children to work upon. In such circumstances *attention to the children is the only means of the revival of religion*. S. Francis Xavier made great use of the children in the conversion of the Indies. *By means of the children, a great change of morals was worked throughout the great city of Goa*. A Priest in Madagascar writes to *Annals*, “the regeneration of this people is to be effected *only by exercising an influence over childhood*.” His Eminence Cardinal Wiseman has said—“*The care of the children is now the great work which occupies the Church*.”

III. *In the order of Providence children are designed to be the models of virtue to the world.* Matt. xviii. Unless you become as *little children* you shall not enter into the kingdom of Heaven.

So children will be if they are *rightly* treated, that is—if they meet with kind and gentle treatment and not with

repulsive harshness—if their instructions are not in hard words, long sentences, abstract reasoning and perhaps in a voice which frightens them—if their prayers are not above their capacity—if besides “Questions and Answers,” they have pious Exercises—if these exercises are *fitted* for them and not such as are fit only for adults, as if one should clothe an infant in the coat of a grown man—if the way is open to them to hear Mass devoutly and go to the Sacraments—if simple singing and simple stories be the basis of their training—if persons of the better classes will take an interest and teach Catechism in the Sunday Schools—if the interests of children are not sacrificed to the convenience of adults. Mark x. *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven.*

“CLEANSE THE FOUNTAIN HEAD AND THE
STREAM WILL BE PURE.”

helplessness and for want of being put into the way of it. It is easy to make such children sing by getting them together and teaching them a little.

It is most useful occasionally to exercise the children in singing, if it be only for a few minutes, for their improvement. He who exercises the children should sing a verse or sentence and the children should sing it after him. When once the children have accustomed themselves to any fault in singing, it is most difficult to get them out of it.

Children sing much better without the accompaniment of an organ. The best way of introducing among them the singing of the Christian Doctrine is to teach two or three who have a good ear and voice. The mass of the children will soon learn it from them by ear.

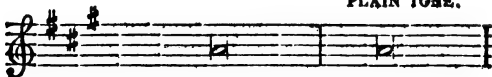
N. B. Great care must be taken to make the children dwell long on the last syllable of the verse or sentence.

CHAPTER II.

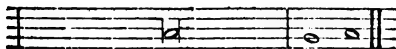
THE SIGN OF THE CROSS.

It is sung in the Plain tone or one uniform tone with the fall of half a note on the last syllable but one in the sentence underlined. The short lines thus — indicate pauses.

PLAIN TONE,



(C) In the name of the Father — and of the Son—



and of the Holy — Ghost — Amen.

CHAPTER III.

THE GOOD INTENTION.

No. I.

Free time.

GERMAN AIR.

(C) My dear Je - sus, may I do all -
for the love, the love of you.

No. II.

Air of "DAILY, DAILY."

(C) O my Je - sus, may I do all for the
love, the love of you. O my Je - sus may I
do all for the love, the love of you. O my
Je - sus may I do all for the love, the love of you.

No. III.

Air of "DEAR ANGEL."

(C) My Je - sus I do all for Thee, For



(C) My Jesus I do all for thee,
 For thou didst all for me.
 My Jesus I do all for thee,
 For thou didst all for me.

CHAPTER IV.

THE MORNING OFFERING.

(Think of all the actions of the day, how you will do them well, and offer them to God !)

(German Air, p. 87.)

(C) " Oh my God, to thee I offer
 All that I shall do this day,
 With what Jesus did, to please thee."
 Thus I will each morning pray.

PREPARATION AGAINST TEMPTATION.

(Think of the temptations which may come to you to-day, get ready to avoid them, and pray to God to help you !)

(German Air, p. 87.)

(C) If this day Temptation meet you,
 " *Jesus, Mary, help me,*" say,
 Praying thus for God to help you,
 From Temptation fly away

CHAPTER V.

THE FOUR GREAT TRUTHS OR PRINCIPAL MYSTERIES,
AND THE SEVEN SACRAMENTS.

(German air, p. 91, air of St. Patrick, p. 91, or air of "Daily, Daily," p. 92, or of St. Peter, p. 92, or St. Joseph's air, p. 127, French air, p. 128, air of the Angela, p. 129, air of St. Louis, p. 130, Italian air, p. 130.)

FOUR GREAT TRUTHS.

- (G) * I. In one God there are three Persons,
 II. Father, Son, and Holy Ghost;
 III. God the Son, the Second Person,
 Was made man and died for us.
 IV. God rewards the good in Heaven,
 And he sends the bad to Hell.

SEVEN SACRAMENTS.

- 1 When Baptized we are made Christians,
 And are cleansed from Adam's sin.
 (B) 2 Confirmation strengthens Christians
 And gives them the Holy Ghost.
 3 Holy Eucharist is the Body
 And the Blood of Jesus Christ;
 But to sight and other senses
 It appears like bread and wine.
 4 After baptism Penance pardons
 All the sins that we commit.
 (B) 5 Extreme Unction gives in sickness
 Grace to die a happy death.
 6 Holy Orders gives to Bishops,
 Priests, and others, power and grace.
 * Or thus—In one God there are three Persons,
 God the Father, God the Son,
 God the Holy Ghost:—To save us
 God the Son made man did die.

7 Then in marriage grace is given,
By a Christian Sacrament,
To be faithful and to bring up
Children in the fear of God.

A SHORTER EXERCISE.

(German Air, p. 91, or Air of St. Patrick, p. 91.)

In one God there are three Persons,
Father, Son, and Holy Ghost ;
God the Son, the Second Person,
Was made man and died for us ;
God rewards the good in heaven,
And he sends the bad to hell ;
After baptism Penance pardons
All the sins that we commit.

Holy Eucharist is the Body
And the Blood of Jesus Christ,
But to sight and other senses
It appears like bread and wine ;
Confirmation strengthens Christians
And gives them the Holy Ghost.

**HOW TO LEARN THE MOST IMPORTANT TRUTHS
QUICKLY BY SINGING.**

The method is this. The children are questioned, for example, about the Unity and Trinity of God. After repeating the answers several times, they sing the two first verses above, which regard the Unity and Trinity of God. All this might be done several times over. So also with regard to the Incarnation. After repeating several times that "God the Son was made man and died to save us," they sing the third and fourth verses on this subject several times over. So with regard to rewards and punishments, Baptism, Penance, Holy Eucharist, &c.

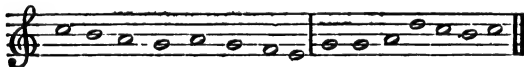
This plan has been found very interesting and agreeable to children, and so they learn much quicker. The words of the Catechism are given as nearly as possible in the above verses. Rhymes have been omitted in catechetical hymns because a strict adherence to the words of the catechism necessarily excludes rhyme. Vast numbers of children are to be found in these countries who are ignorant of the commonest elements of Christian Doctrine, and learn them, if at all, with extreme difficulty. Experience has proved that where the system of singing the Christian Doctrine is adopted, the difficulty is overcome.

The reader is requested to bear in mind that the letter of Ven. Bede, to Egbert, Archbishop of York, cited above, p. 83, proves almost to a certainty that in the eighth century the children of England were singing the Prayers, &c., exactly in the manner proposed hereafter.

AIRS FOR THE GREAT TRUTHS AND SACRAMENTS.

Free time.

No. 1.—GERMAN AIR.

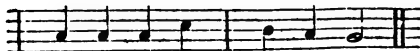


In one God there are three Persons, Father, Son and Holy Ghost.

No. 2.—ST. PATRICK'S AIR.



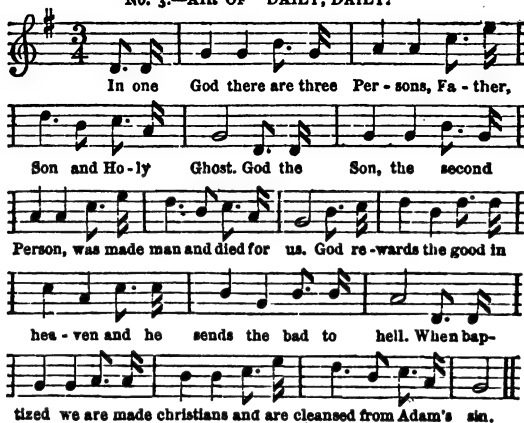
In one God there are three Per - sons,



Fa - ther, Son, and

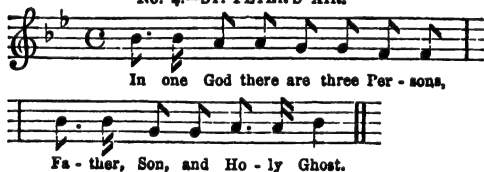
Ho - ly Ghost.

No. 3.—AIR OF "DAILY, DAILY."



In one God there are three Per - sons, Fa - ther,
 Son and Ho - ly Ghost. God the Son, the second
 Person, was made man and died for us. God re - wards the good in
 hea - ven and he sends the bad to hell. When bap -
 tized we are made christians and are cleansed from Adam's sin.

No. 4.—ST. PETER'S AIR.



In one God there are three Per - sons,
 Fa - ther, Son, and Ho - ly Ghost.

CHAPTER VI.

THE OUR FATHER.

The syllables in a parenthesis thus () indicate where the chant begins to change in each part of the verse.

(Gregorian Chant, 8th tone, p. 95.)

(G) Our Father—who art in heaven—hallowed

be (thy) name: * Thy kingdom come—Thy will be done on earth—as it (is) in heaven.

(B) Give us this day—our dai(ly) bread,* and forgive us our trespasses—as we forgive them—that tres(pass) against us.

(G) And lead us not—into temp(ta)tion,* but deliver us from—(e)vil. Amen.

HAIL MARY.

(Chant, p. 96.)

(G) 1. Hail Mary—full of grace—the Lord is (with) thee*—blessed art thou—amongst women—and blessed is the fruit of—(thy) womb, Jesus.

(B) 2. Holy Mary—Mother (of) God,* pray for us sinners—now and at the hour of—(our) death, —Amen

THE APOSTLES' CREED.

Two articles make one verse. (Fifth tone, p. 96)

(G) I believe in God—the Father Almighty—Creator of heaven (and) earth,*—and in Jesus Christ—his on(ly) Son, our Lord.

(B) Who was conceived—by the Holy Ghost—born of the Virgin (Ma)ry*—suffered under Pontius Pilate—was crucified—(dead) and buried.

3. He descended into hell—the third day—he rose again—(from the) dead,* he ascended into heaven—sitteth at the right hand of—God the (Fa)ther) Almighty.

4. From thence he shall come—to judge the living—(and the) dead.* I believe (in) the Holy Ghost.

5. The holy Catholic Church—the Communion (of) Saints*—the for(give)ness of sins.

6. The resurrection of the (bo)dy,* and life ever(last)ing. Amen.

GLORY BE TO THE FATHER.

(Chant, p. 97.)

(C) Glory be to the Father—and to the Son—and to the Ho(ly) Ghost.* As it was in the beginning—is now—and ever shall be—world with(out) end. Amen.

THE TEN COMMANDMENTS.

(Fifth tone, p. 98.)

(G) The first Com(mand)ment.* I am the Lord thy God—thou shalt not have—strange (gods) before me.

(B) The second com(mand)ment.* Thou shalt not take the name—of the Lord (thy) God—in vain.

The third Com(mand)ment.* Remember—thou keep holy—(the) Sabbath day.

The fourth Com(mand)ment.* Honour thy father—(and) thy mother.

The fifth Com(mand)ment.* (Thou) shalt not kill.

The sixth Com(mand)ment.* Thou shalt not com—(mit) adultery.

The seventh Com(mand)ment.* (Thou) shalt not steal.

The eighth Com(mand)ment.* Thou shalt not bear—false witness a—(gainst) thy neighbour.

The ninth Com(mand)ment.* Thou shalt not covet—(thy) neighbour's wife.

The tenth Com(mand)ment.* Thou shalt not covet—(thy) neighbour's goods.

EXAMINATION OF CONSCIENCE.

Read: "Did you say your prayers, morning and night, and at meals—Did you before each action say, "My Jesus, I do all for you?"—Did you com-

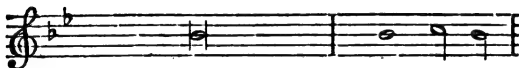
mit any sin in the house, school, at your work, in your words, disobey your parents, go into bad company? (Think!)"

AIRS FOR THE ABOVE PRAYERS.

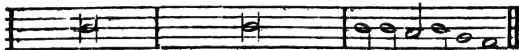
The syllables in a parenthesis thus () indicate where the chant begins to change in each part of the verse. The short lines thus — are for a momentary pause,

OUR FATHER.

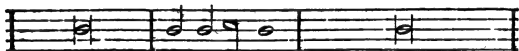
Gregorian Chant, 8th tone.



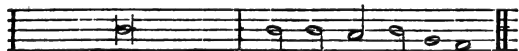
1. Our Father—who art in heaven—hallowed be (Thy) name *



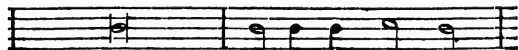
Thy kingdom come—Thy will be done on earth—as it (is) in heaven.



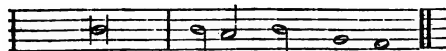
2. Give us this day— our dai(ly) bread * and forgive us our trespasses



— as we forgive them — that tres (pass) against us.



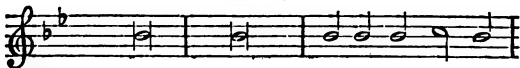
3. And lead us not — in to temp (ta) tion *



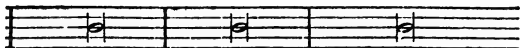
but deliver us from—(e) vil. — A men.

HAIL MARY.

8th tone.



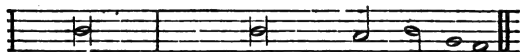
1. Hail Mary—full of grace—the Lord is (with) thee *



Blessed art thou—amongst women—and blessed is the fruit of—



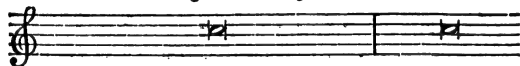
(thy) womb, Jesus. 2. Holy Mary—Mother (of) God *



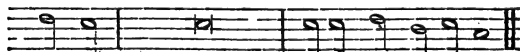
pray for us sinners—now and at the hour of—(our) death.—A-men.

THE APOSTLES' CREED.

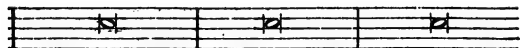
Gregorian Chant, 5th tone.



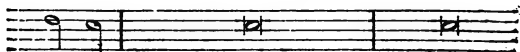
1. I believe in God—the Father Almighty—Creator of heaven



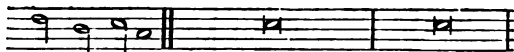
(and) earth * and in Jesus Christ—his on (ly) Son our Lord.



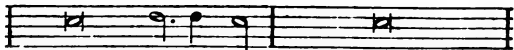
2. Who was conceived—by the Holy Ghost—born of the Virgin



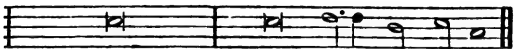
(Ma) ry * suffered under Pontius Pilate—was crucified—



(dead) and buried. 3. He descended into hell—the third day—



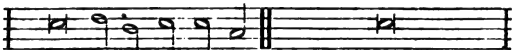
he rose again — (from the) dead: * he ascended into heaven—



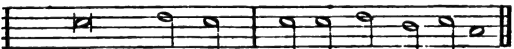
sitteth at the right hand of — God the (Father) Al mighty.



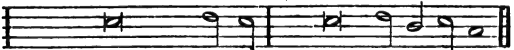
4. From thence he shall come—to judge the living—(and the) dead *



I believe (in) the Ho - ly Ghost. 5. The holy Catholic Church—



the Communion (of) Saints * the for-(give) ness of sins.



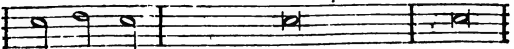
6. The resurrection of the (bo) - dy * and life ever(last)ing.—A - men

GLOBY BE TO THE FATHER.

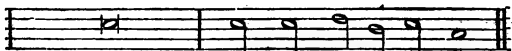
Gregorian Chant, 5th tone.



Glory be to the Father — and to the Son — and to the



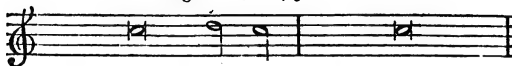
Ho (ly) Ghost.—As it was in the beginning — is now—



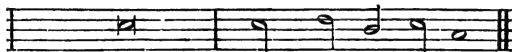
and ever shall be — world with (out) end.—A - men.

THE TEN COMMANDMENTS.

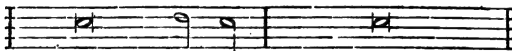
Gregorian Chant, 5th tone.



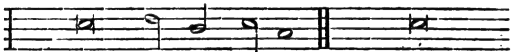
The first Com(mand)ment * I am the Lord thy God—



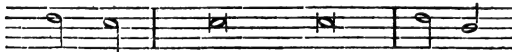
thou shalt not have— strange (gods) be fore me.



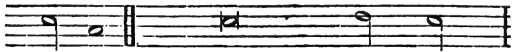
2. The second Com(mand)ment. * Thou shalt not take the name—



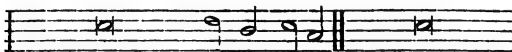
of the Lord (thy) God — in vain. 3. The third Com -



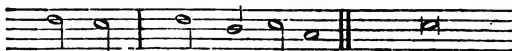
(mand) ment. * Remember—thou keep holy—(the) Sab -



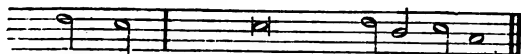
bath day. 4. The fourth Com (mand) ment. *



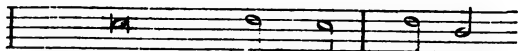
Honour thy father — (and) thy mother. 5. The fifth Com -



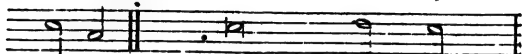
(mand)ment. * (Thou) shalt not kill. 6. The sixth Com-



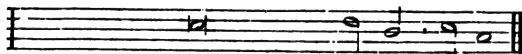
(mand) - ment. * Thou shalt not com—(mit) a dul tery.



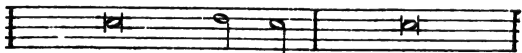
7. The seventh Com (mand) ment. * (Thou) shalt



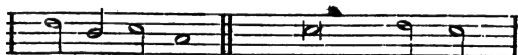
not steal. 8. The eighth Com (mand) ment. *



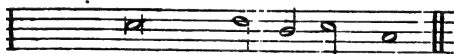
Thou shalt not bear—false witness a—(gainst) thy neighbour.



9. The ninth Com (mand) ment. * Thou shalt not covet—



(thy) neighbour's wife. 10. The tenth Com (mand)ment. *



Thou shalt not covet — (thy) neighbour's goods.

CHAPTER VII.

A DECADE OF THE ROSARY.

1. Sing the Creed, p. 93. Our Father, p. 92 One Hail Mary, p. 93.

2. Say nine Hail Marys on alternate sides, with pauses as below.

3. Sing Glory be to the Father, &c. p 94.

THE HAIL MARY WITH PAUSES.

The pauses are indicated by the short lines which separate the words.

Hail Mary—full of grace—the Lord is with thee—blessed art thou—amongst women—and blessed is the fruit of—thy womb, Jesus.

Holy Mary—Mother of God—pray for us sinners—now and at the hour of—our death. Amen.

INTENTIONS FOR THE ROSARY.

Before each or any of the Hail Marys, one of the following intentions might be given out. "Say this Hail Mary." 1. In honour of the Blessed Trinity. 2. In honour of the Infant Jesus, or of the five wounds of Jesus, or of Jesus dying on the cross, or of the holy name of Jesus, or in honour of Jesus in the Blessed Sacrament. 3. In honour of the Holy Ghost. 4. In honour of the blessed Virgin Mary—or of her seven sorrows—or of her assumption. 5. In honour of the holy angels. 6. In honour of your angel guardian. 7. In honour of St. Joseph. 8. In honour of your holy patrons. 9. For your fathers, mothers, brothers and sisters. 10. That no one may die without baptism. 11. For the infants. 12. For those who go to the day school. 13. For those who go to the night school. 14. For those who come to Sunday school. 15. For those who do not come to school, that they may come. 16. That all the children may come to Mass on Sundays. 17. In thanksgiving for the blessings we have received from God. 18. To obtain from God what we want for our bodies. 19. To obtain from God what we want for our souls. 20. That the children may make good confessions. 21. That no one may be afraid to tell his sin in confession. 22. That if any child con-

cealed a sin in confession it may confess that sin
 23. That the children may go once a month to
 confession. 24. That if any child falls into mortal
 sin, it may make an act of contrition directly, and
 go to confession as soon it can. 25. For those
 who are in mortal sin. 26. For those who have
 not made their first communion. 27. For those
 who are preparing for first communion. 28. For
 those who have made their first communion. 29.
 That the children may go to holy communion
 once a month. 30. For those who are preparing
 for Confirmation. 31. For those who are tempted
 to commit sin. 32. For those who are dying. 33.
 For the teachers. 34. For the holy Church. 35.
 For the priests. 36. For the bishop. 37. For our
 holy father the Pope. 38. That the children may
 say their morning prayers—night prayers, and
 make an examination of conscience. 39. For any
 virtue, faith, hope, charity, &c. 40. That all may
 forgive those who have offended them. 41. For
 the children whose faith is in danger. 42. For
 those who break the commandments. 43. For the
 children who are in purgatory. 44. For those who
 love the Blessed Virgin Mary.

CHAPTER VIII.

ACTS OF CONTRITION.

No. 1.

(German Air, p. 87.)

(C) Jesus dear, I am so sorry
 I offended thee before;
 'Tis because of thy great goodness,
 I will then offend no more.

No. 2.

(Air, "Dear Angel," p. 87. or of St. Bridget, below.)

(C) O God of Mercy pity us,
 With weeping hearts we cry;
 Do thou then kindly pardon us
 And hear thy children's sigh.
 My God, because thou art so good,
 With sorrow I deplore
 How I offended thee by sin,
 I will offend no more.

Slow. AIR OF ST. BRIDGET.

The musical notation is written on five staves. The first staff begins with a treble clef, a key signature of two flats (B-flat and E-flat), and a common time signature (C). The melody is composed of eighth and sixteenth notes, with some rests. The lyrics are written below the staves, aligned with the notes. The final note of the fifth staff is a double bar line.

O God of mer - cy pi - ty us, with
 weeping hearts we cry ; Do thou then kindly par - don us, and
 hear thy chil-dren's sigh ! My God, be - cause thou
 art so good, with sor - row I de-plore, — how
 I of - fend - ed thee by sin, I will of - fend no more.

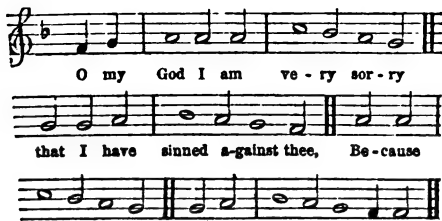
No. 3.—*Blessed Leonard's Act of Contrition.*

(Air of the Miserere, p. 103.)

(C) O my God, I am very sorry | that I have
 sinned against thee.

Because thou art so good, | and I will not sin
 again.

AIR OF THE MISERERE.



O my God I am ve - ry sor - ry
that I have sinned a - gainst thee, Be - cause
thou art so good, and I will not sin a - gain.

CHAPTER IX.

ACTS OF FAITH, HOPE AND CHARITY.

Act of Faith.—(C) My God, I believe in thee | and all thy Church doth teach, | because thou hast said it—and thy word is true.

Act of Hope.—My God, I hope in thee | for grace and for glory, | because of thy promises—thy mercy and thy power.

Act of Charity.—My God because thou art so good | I love thee with all my heart, | and for thy sake I love—my neighbour as myself.

ACTS OF FAITH, HOPE AND CHARITY.



(Faith) My God, I be - lieve in thee and
all thy Church doth teach, be - cause thou hast



said it, and thy word is true. (*Hope*) My
 God I hope in thee for grace and for
 glo - ry, be - cause of thy pro-mis-es thy
 mer - cy and thy power. (*Charity*.) My
 God be-cause thou art so good I
 love thee with all my heart, and for thy
 sake I love my neighbour as my - self.

CHAPTER X.

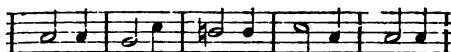
AIRS FOR THE HYMNS ON THE HOLY MASS.

Airs before the Elevation.

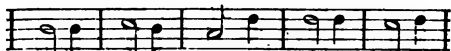
No. 1.—AIR OF MOTHER OF MERCY.



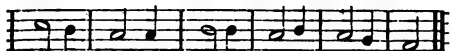
Now Jesus Christ's true flesh and blood, Will



be our Sac-ri - fice Di - vine, The same in



Mass as on the Cross, Though under forms of



bread and wine, Though under forms of bread and wine,

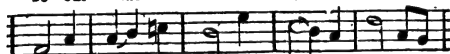
No. 2.—ST. STEPHEN'S AIR.



Now Je-sus Christ's true flesh and blood, Will



be our sacri - fice Di - vine, The same in

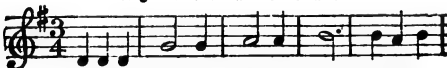


Mass as on the Cross, Though un-der forms of

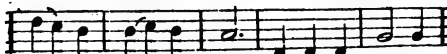


bread and wine.

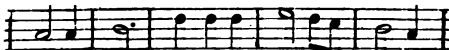
No. 3.—AIR OF ST. ALOYSIUS.



Now Jesus Christ's true flesh and blood, Will be our
O Father let thy guilty child, Call thee by



sac - ri - fice Di - vine. The same in Mass as
that dear name a - gain, O think how thy sweet

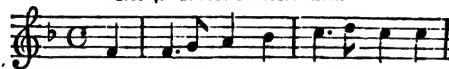


on the Cross, Though under forms of bread and
Je - sus died, Im - ploring grace for sin - ful



wine, Though under forms of bread and wine.
men, Im - ploring grace for sin - ful men.

No. 4.—IRISH LITANY AIR.



Now Jesus Christ's true flesh and blood, Will
O Father let thy guilt y child, Call



be our sac - ri - fice Divine, The same in Mass as
thee by that dear name again, O think how thy sweet



on the Cross, Though under forms of bread and wine.
Je - sus died, Im - ploring grace for sin ful men.

No. 5.—ROMAN AIR.



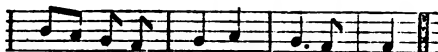
Now Je - sus Christ's true flesh and
O God be e - ver with thy



blood, Will be our sac - ri - fice Di - vine,
Church, The Pope and all its Pastors bless,



The same in Mass as on the Cross,
Bless every day our parents dear

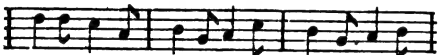


Though un-der forms of bread and wine.
Give them e - ter - nal hap - pi - ness.

No. 6.—AIR OF "CREATOR ALME."



Now Jesus Christ's true flesh and blood, Will
We praise thy Saints, may they for us, With



be our Sa - cri - fice Divine, The same in Mass as
Jesus, kindly in - ter - cede, May Ma - ry pray her

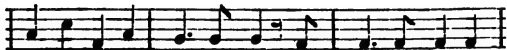


on the Cross, Though un-der forms of bread and wine.
sweetest prayer, To help her children in their need.

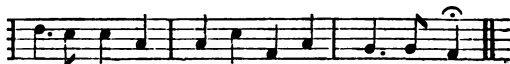
No. 7. LA SALETTE AIR.



Now Je - sus Christ's true flesh and blood will



be our sa - cri - fice di - vine, The same in Mass as



on the cross, Tho' un - der forms of bread and wine.

Airs after the Elevation.

No. 8. ST. PHILIP'S AIR



O hea - vens, earth, this won - der hear;



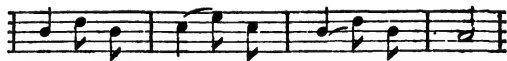
What was but earth - ly bread and wine,



By God Al - migh - ty's won - drous pow - er,



Is now Christ's flesh and blood Di - vine,



So God has said, so we be - lieve,



The word of God can - not de - ceive.



lies: O Fa - ther hear how Je - sus'
 blood For grace and mer - cy loud - ly
 cries, To thee it speaketh to for - give, For -
 give us then that we may live.

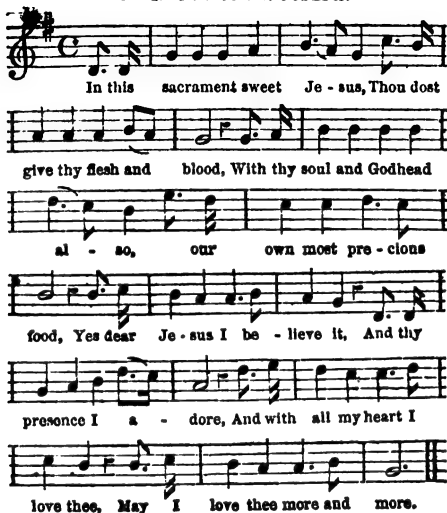
Airs for the Spiritual Communion.

No. II.—AIR OF ST. ALPHONSUS.



In this sa - cra - ment sweet Je - sus
 Thou dost give thy flesh and blood,
 With thy soul and God - head al - so
 As our own most pre - cious food.

No. 12.—AIR OF ST. JOSEPH.



In this sacrament sweet Je - sus, Thou dost
give thy flesh and blood, With thy soul and Godhead
al - so, our own most pre - cious
food, Yes dear Je - sus I be - lieve it, And thy
presence I a - dore, And with all my heart I
love thee, May I love thee more and more.

No. 13.—GERMAN AIR, p. 91.

No. 14.—AIR OF "DAILY, DAILY," p. 92.

Directions for the use of the above airs.

1. The following airs are used for the hymns
before the Elevation.

No. 1. Air of Mother of Mercy, p. 104.

2. St. Stephen's Air, p. 105.

3. Air of St. Aloysius, p. 105.

4. Irish Litany Air, p. 106.

5. Roman Air, p. 106.

6. Air of "O Creator Alme," p. 107.

7. La Salette Air, p. 107.

Many of the Litany Airs.

2. *All* the hymns before the Elevation (except those marked for the German Air) can be sung to any one of the above airs, but it is better to sing these airs in the order marked in the holy mass.

Sometimes parts of the Singing might be omitted, and instead, the children repeat prayers after the Instructor—as in Mass No. II, p. 118.

It is better for boys and girls to sing alternately. The letter B denotes the stanzas to be sung by boys; G those sung by the girls; C those to be sung in common by both sides together. In the Our Father—Hail Mary—Creed—Commandments, &c., the girls sing the first verse. The boys sing alternate verses.

HOLY MASS.

(C) The Good Intention, page 87.

(C) The Sign of the Cross, page 86.



(St. Stephen's Air, No. 2, p. 105, or Air of Mother of Mercy, No. 1, p. 104; or La Salette Air, No. 7, p. 107.

(G) Now Jesus Christ's true flesh and blood,
Will be our Sacrifice Divine,
The same in Mass as on the Cross,
Though under forms of bread and wine.

OFFERING OF THE HOLY MASS FOR THE FOUR ENDS.

(B) We offer then the Holy Mass,
Thee our Creator to *adore*,
To *thank* thee for thy gracious gifts,
And praise thy name for evermore.
(G) We pray for *pardon* and for grace,
To change the lives that we have led,
And beg thee, for thy Son's dear sake,
To *bless* the living and the dead.

EXAMINATION OF CONSCIENCE.

(German Air, p. 91.)

- (C) Let us think of sins committed,
In our actions, words, and thoughts.
(*A short pause for examination.*)

ACT OF CONTRITION.

Sing B. Leonard's Act of Contrition, the Miserere Air, p. 103, or else sing the following Act of Contrition to the Irish Litany Air, No. 4, p. 106, or to the Air of St. Aloysius No. 3, p. 105, or to the Air of Mother of Mercy, No. 1. p. 104.

- (G) O Father, let thy guilty child
Call thee by that dear name again,
O think how thy sweet Jesus died,
Imploring grace for sinful men.

- (B) I love thee, God, thou art so good,
And therefore for my sins I grieve;
I hate them, and will sin no more,
And bad occasions I will leave

FOR THE CONVERSION OF SINNERS.




(German Air, p. 91.)

- (C) Let us pray for all poor sinners,
That they may repent this day.

Sing Hail Mary, p. 93, the girls sing one verse, the boys the next.
Finish before the Gospel.

THE GOSPEL.

(German Air, p. 91.)

- (C) Let us with the cross of Jesus
Sign our  foreheads,  lips, and  hearts.

(Air, Mother of Mercy, No. 1. p. 104; or St. Stephen's Air, No. 2. p. 105.)

- (C) Thy Gospel, Jesus, we believe,
And for thy help we humbly pray,
That we in thought, and word, and deed
Thy holy Gospel may obey.

(Sing the Creed, p. 93.)

THE OFFERTORY.

(C) Sing the Acts of Faith, Hope, and Charity, p. 103, the principal Mysteries and Sacraments, p. 89, or 90, or one part of the Rule of Life, p. 124 *Finish before the Canon.*

THE CANON.

1. *Prayer for the Living.*

(Roman Air, No. 5, p. 106; or Air of Mother of Mercy, No. 1. p. 104.)

(G) O God, be ever with thy *Church*;
The Pope and all its Pastors bless;
Bless every day our *Parents* dear,
Give them eternal happiness.

(B) We pray for *all* who want our prayers,
To all poor *sinners* mercy show;
Ah! why should Jesus die in vain,
To save them from eternal woe?

2. *Intercession of Saints.*

(Air of Creator Alme, No. 6, p. 107, or air of Mother of Mercy, p. 104)

(G) We praise thy Saints, may they for us
With Jesus kindly intercede;
May Mary pray her sweetest prayer,
To help her children in their need.

3. *Before the Consecration.*

(B) O God, 'tis now the solemn hour,
When bread and wine are truly made
The flesh and blood of Jesus Christ,
By words of Consecration said.

AFTER THE ELEVATION.

All the verses from the Elevation till the Spiritual Communion can be sung to St. Philip's Air, No. 8, p. 108; or Air of Faith of our Fathers, No. 9. p. 109; or "Hail, Queen of Heaven," No. 10. p. 109.

No. 1. Act of Faith.

S. Philip's Air, No. 8, p. 108; or Air of Faith of our Fathers,
No. 9, p. 109.

- (G) O Heavens, Earth! this wonder hear,
What was but earthly bread and wine,
By God Almighty's wondrous power
Is now Christ's flesh and blood divine.
So God has said, so we *believe*,
The Word of God cannot deceive.

No. 2. Act of Adoration.

- (B) O Jesus, God, Creator, Judge,
Thee present, humbly we *adore*,
To Thee in this great Sacrament
Be praise and glory evermore.
May every tongue to thee confess,
May every heart thy presence bless.

No. 3. Act of Petition.

(Air of Hall, Queen of Heaven, No. 9, p. 109.)

- (G) Behold, O God, the precious blood
Of Jesus on the altar lies;
O Father, hear! how Jesu's blood
For grace and mercy loudly cries.
To thee it speaketh to forgive,
Forgive us then that we may live.

No. 4. Prayer for the Dead.

- (B) The holy Sacrifice of Mass
Assists the souls in Purgatory,
Through this most holy Sacrifice
O God of mercy hear their cry.
May they receive eternal rest.
And with the light of heaven be blest
(Sing Our Father, Hall Mary. p. 92.)

SPIRITUAL COMMUNION

(Air of St. Alphonsus, No. 11, p. 110; Air of St. Joseph, No. 12, p. 111; German Air, No. 13, p. 91; Air of "Daily, Daily," No. 14, p. 92.)

Acts of Faith, Adoration, Love.

- (G) In this Sacrament, sweet Jesus,
Thou dost give thy flesh and blood,
With thy soul and Godhead also
As our own most precious food,
Yes, dear Jesus, I *believe* it,
And thy presence I *adore*,
And with all my heart I *love* thee,
May I love thee more and more.

Act of Desire.

- (B) Come, sweet Jesus, in thy mercy,
Give thy flesh and blood to me;
Come to me, O dearest Jesus,
Come, my soul's true life to be.
Come, that I may live for ever,
Thou in me and I in thee;
Living thus, I shall not perish,
But shall live eternally.

Acts of Thanksgiving and Offering.

- (G) Blessed be the love of Jesus,
Giving us his flesh and blood,
Blessed be his mother Mary,
Mother ever kind and good;
Blessed be the great St. Joseph,
Sing then with devotion true;
"Dearest Jesus, Mary, Joseph,
Heart and soul I give to you."

Sing the Commandments, page 94. "Infant Jesus," p 161. *Finish before the Blessing.*

THE LAST GOSPEL.

(German Air, p. 91.)

- (C) Let us with the cross of Jesus
Sign our ✕ foreheads, ✕ lips and ✕ hearts.

THANKSGIVING.

(Air of Mother of Mercy, p. 104.)

- G) Great God we thank thee for the grace
Of hearing holy Mass this day,
On Sundays may we always come
To hear the holy Mass and pray.
(B) Then may the grace of holy Mass
Be with us still in all our need,
And keep us from the stain of sin,
In every thought, and word, and deed.

(C) The Morning Offering and Prayer against Temptation, p. 88.

(C) The Good Intention, p. 87, and Sign of the Cross, p. 86. (*Sing the Divine Praises, below, and the Rule of Life, p. 124, while the children go out.*)**THE DIVINE PRAISES.**

The Divine Praises can be sung like the Sign of the Cross, p. 86.
Each time you sing or say them with a contrite heart you gain one
year's Indulgence.

Blessed be God.

Blessed be—his Holy name.

Blessed be Jesus Christ—true God and true man.

Blessed be the Name of Jesus.

Blessed be Jesus—in the most holy sacrament—
of the altar.

Blessed be the great Mother of God—Mary most
Holy.

Blessed be her holy—and immaculate concep-
tion.

Blessed be the name of Mary — virgin and mother.

Blessed be God—in his angels—and in his saints.

HOLY MASS NO. II.

Explanations.

The Mass. In the holy Mass bread and wine are put on the altar, and by the words of consecration they are changed into the body and blood of Jesus Christ, the second Person of the Blessed Trinity; so that Jesus Christ is as truly present on the altar during Mass as he was on Calvary when nailed to the cross. The Priest offers to God the most holy body and blood of Jesus for the living and the dead. Afterwards he himself receives this divine sacrament.

The Altar. The holy Mass cannot be said anywhere but only at the altar. The altar is consecrated by the Bishop, and anointed with the holy oil. The relics of the saints are put in the altar. On the altar are three altar-cloths of linen blessed. There is also a little square linen cloth called the corporal, on which the blessed sacrament is always placed during Mass. There must be candles made of wax lighted during mass, to remind us that Jesus Christ is the light of the world. There must also be a cross on the altar, and a Mass book, with the prayers of the Mass in it.



The following Prayers are used thus: the instructor gives out a few words at a time as many as are betwixt the short lines — — the children say them after the instructor.

Sing the Good Intention, p. 87.

Sing the Sign of the Cross, p. 86.



OFFERING OF THE HOLY MASS FOR THE FOUR ENDS,

“Let us offer—the holy Mass—to Almighty God.”—1. My God—I offer to thee—the holy Mass

—to adore thee; because—thou art my Creator—
—my first beginning—my last end. 2. O my God
—I offer to thee—the holy Mass—to thank thee—
thou didst give me—my body—my soul—thou
givest me—the bread which I eat—thou didst give
me—the holy sacraments—my God—I thank thee.
3. O God—wash away my sins—with the precious
blood—of Jesus Christ. 4. O God—give me all
blessings—for my body—and my soul—through
Jesus Christ—our Lord—Amen."

EXAMINATION OF CONSCIENCE.

Let us examine—our conscience—to see—what
sins—we have committed—in thought—word—and
action.

*After a few moments, sing the Act of Contrition,
see p. 102, "O my God, I am very sorry that I have
sinned against thee*

"Because thou art so good, | and I will not sin
again."—*B. Leonard.*

"Let us pray—for the conversion—of sinners."

Sing the Hail Mary, p. 93.

THE GOSPEL.

Let us make the sign of the cross—on our ✠
foreheads, ✠ lips and ✠ hearts.

"O my God—I believe—that the holy Gospel—
is the word of Jesus Christ—my God I promise—
to obey the holy Gospel,—in all my thoughts,—
words and actions."

AT THE CREED.

Sing the Apostles' Creed, p. 93.

Sing the acts of Faith, Hope and Charity, p. 103.

Sing the Principal Mysteries and Sacraments, p. 89, or Rule of
Life, p. 124, stop when the bell rings for the Canon.

THE OFFERTORY.

This part of the Mass is called the Offertory, because it is the offering of the bread and wine. On the altar there is a small plate made of silver or gold, called the Paten. On the paten there is a round white bread made of flour, without any barm in it. The Priest lifts the bread on the paten up before the cross, and offers it to God, because it is to be changed into the body of Jesus Christ. Then the Priest takes with him to the side of the altar a large cup made of silver or gold, called the Chalice. He pours some wine into the chalice, and mixes a few drops of water with the wine, because blood and water came out of the side of Jesus Christ, on the cross. Then the Priest goes back to the middle of the altar, lifts the chalice up before the cross, and offers the wine to God, because it is to be changed into the blood of Jesus Christ. Then the Priest bows down before the cross, then he makes the sign of the cross, over the bread and wine, and the Offertory is finished.

The Priest goes again to the side of the altar, and water is poured on his hands, and they are washed. The Priest washes his hands through respect for the blessed sacrament, because during Mass he holds the blessed sacrament in his hands. There are four washings of hands for the Priest at Mass—once before he comes out of the sacristy; the second time is now; the third washing is after the communion; the fourth, when he goes back into the sacristy. This washing of hands should remind us to wash away all sin from our hearts by fervent acts of contrition.

SANCTUS.

The bell rings because the Priest says the prayer which is said by the angels in heaven.

THE CANON.

This part of the Mass is called the Canon of the Mass, and is the most solemn part of it.

"Let us pray—for the living."—We pray to thee—O merciful Father—through Jesus Christ—thy Son—our Lord.—Take care of—thy holy Church—our holy Father—the Pope—our Bishop—have pity—on all poor sinners—and save them—

from Hell—have mercy—on our fathers—mothers—brothers—and sisters—O God—have mercy—on our own poor souls—may thy saints—in heaven—pray for us,”

(Pray for what you want for your body, or soul, or for any other person.)

“We believe—that by the words—of Consecration—the bread and wine—are changed—into the Body and the Blood—of Jesus Christ.”

I. RING OF THE BELL

At this ring of the bell the Priest puts his hands over the bread and the wine, and prays to God to change them into the body and blood of Jesus Christ.

II. RING OF THE BELL.

This ring of the bell tells you that by the words of consecration the bread is changed into the body of Jesus Christ: when the Priest lifts it up; bow down your head to adore it.

III. RING OF THE BELL.

This ring of the bell tells you that by the words of consecration the wine is changed into the blood of Jesus Christ; when the Priest lifts it up, bow down your head to adore.

AFTER THE ELEVATION

The change of the bread and wine into the body and blood of Jesus Christ is called the Consecration. When the Priest lifts up the body and blood of Jesus Christ for you to adore that is called the Elevation.

“O Jesus—because thou hast said it—we believe—that the bread—is changed—into thy body—we believe—that the wine—is changed—into thy holy blood—O Jesus—great God—we adore Thee.

O eternal Father—we offer—to thee—the pre-

cious blood—of Jesus Christ—for our sins—and the wants—of the holy Church!—*St. Mary Magdalen of Pazzi.*

PRAYER FOR THE DEAD.

Those who die with a venial sin in their soul, or who have had their mortal sins forgiven in confession, but have not done penance enough for them, must burn for a long time in the flames of Purgatory. You can help the souls in Purgatory, especially by praying for them during the holy Mass.

“Let us pray—for the souls—in Purgatory.” O God—look down—on the precious blood—of Jesus Christ—and have pity—on the poor souls—burning—in the flames—of Purgatory—and give them—eternal rest—Amen.”

Pray now for your own people, who are dead—your father, mother, brother, sister, or others.

Sing the Our Father and Hail Mary, p. 92.

THE PRIEST'S COMMUNION.

The Priest takes the Blessed Sacrament into his hand. Three times the bell rings, and three times the Priest strikes his breast, saying: “O Lord, I am not worthy that thou shouldst come into my soul; but only say the word and my soul shall be healed.” Then he makes the sign of the cross with the blessed Sacrament, and receives it in his mouth. After this, he makes the sign of the cross with the chalice, and receives the blood of Jesus in his mouth. Strike your breast three times when the bell rings at the Priest's Communion.

SPIRITUAL COMMUNION.

“Let us make—a Spiritual Communion.”

O Jesus—God the Son—made man—we believe—that thy flesh—and thy blood—are present—in the Blessed Sacrament—O Jesus—we adore thee—we thank thee—we love thee—Sweet Jesus—come into our poor souls—and give us—thy flesh—to eat—and thy blood—to drink—Amen—Blessed

be Jesus—in the most holy Sacrament—of the altar—Blessed be the great Mother—of God, Mary most holy."

Sing the Ten Commandments p. 94; Hymn to the Infant Jesus, p. 161.

THE BLESSING.

Before the blessing the Priest kisses the altar; he lifts up his hands to heaven; then he turns round, and with that hand which has held the Blessed Sacrament he makes the sign of the cross over the people, and they make the sign of the cross themselves.

THE LAST GOSPEL.

Let us make—the sign of the cross—on our foreheads ✠ lips and ✠ hearts.

THANKSGIVING.

"O God—we thank thee—because—thou hast let us—be present—at the holy Mass—we thank thee—with all our hearts—Amen."

Sing the Morning Offering and Preparation against Temptation, p. 88; the Good Intention and Sign of the Cross, p. 87, 86; Divine Praises, p. 117.

CHAPTER XI.

SINGING OF THE RULE OF LIFE.

The singing of the Rule of Life is of the greatest importance. Frequent repetition of religious and moral duties is a most powerful means of making them penetrate the heart. God commanded the Jews to have His precepts on their foreheads and hands, and to write them on the doors of their houses. Deut. vi. Again God says, Isaias, lix. "My words shall not depart from thy mouth" It would be a wearisome task for chil-

dren often to repeat a Rule of Life, but they will sing it with the greatest pleasure, the more so because it is not singing abstract ideas or sentimental poetry, seldom understood by the mass of the poor children, but practical acts, which they are acquainted with and which they should perform every day of their lives.

The Rule of Life may be sung to the following airs.

SINGING OF THE RULE OF LIFE.

The German air, p. 127; or air of "Daily, Daily," p. 92, or St. Patrick's air, p. 127, or air of St. Joseph, p. 127, or of St. Peter, p. 128; French air, p. 128, air of the Angels, p. 129, Air of St. Louis, p. 130, Italian air, p. 130.

PART I.

THE MORNING.

- (G) 1 In the morning when I waken
 With the Cross I sign myself,
 And say, "*Jesus, Mary, Joseph,*
I give you my heart and soul."
 Then when drest I kneel devoutly
 And I say my Morning Prayers. .

MEALS.

With the Cross I ask a blessing
 Both before and after meals.

EVENING.

- (B) 2 When 'tis evening, kneeling humbly,
 My Night Prayers I say to God.
 Then my conscience I examine
 And ask pardon for my sins.
 When in bed I think of Jesus
 And my arms fold like a cross,
 And say, "*Jesus, Mary, Joseph,*
I give you my heart and soul."

THE GOOD INTENTION.

- 3 With this prayer each work I offer,
 "Jesus I do all for you."

TEMPTATION.

"Jesus, Mary, help me," saying,
 From Temptation quick I go.
From occasions which are sinful
 And bad company I fly.

SIN

O my God I promise never
 To commit a mortal sin.

- 4 Should I ever thus offend thee
 I will ask without delay
Thy forgiveness—God of mercy!
 And quick to Confession go.

THE SACRAMENTS.

Once, at least, each month Confession
 And a good Communion.
At Confession may I never
 Mortal sin through fear conceal.

PART II.**COMMANDMENTS OF THE CHURCH.**

- 5 Holy Mass I hear devoutly
 On the Sundays—Holidays.
And on Sundays my delight is
 Catechism—Sunday School.
Once at least each year Confession
 By command of Holy Church.
And at Easter 'tis my duty
 To receive Communion.

- 6 Then I keep, for so 'tis ordered,
 Days of Fast and Abstinence.

VIRTUES.

For God's sake I love my neighbour
 And forgive my enemies.
 My dear Parents and my Masters
 I obey, respect, and love.
 When I suffer I keep saying
"O my God, thy will be done."

GOOD PRACTICES.

- 7 Every day if I am able
 Gladly I hear holy Mass.
 And I visit my sweet Jesus
 In the Blessed Sacrament.
 Then before some holy picture
 Of my Mother Mary, pray,
 For her sake I say at least one
 Decade of the Rosary.
- 8 Morning, noon night—three times daily
 I recite the "Angelus,"
 Then I make a Meditation*
 And I read some holy book.

PERSEVERANCE.

So I will, with God's assistance,
 Keep each day the Rule of Life.
 Thus I will get ready daily
 Once to die a happy death.

*** A MEDITATION FOR CHILDREN.**

(To be made before or after Morning Prayers.)

1. ACTS. *Faith.* My God, I believe in Thee, because of thy truth. *Hope.*—I hope in Thee because of Thy Promises, Mercy and Power. *Charity.*—I love Thee with all my heart, because Thou art so good. Amen.

2 *The Morning Offering.*—Think of what you will have to do all the day—and how you will do each

action well—prayers, school duties, employments, meals, places you will go to, persons you will speak to, duties to parents—then say, “O my God, to thee I offer all that I shall do this day, with what Jesus did, to please thee.”

3. *Preparation against Temptation.*—“Fore-warned, fore-armed.” Think what temptation you are likely to meet with to-day—and how you will avoid it,—then say “O my God keep me to-day from all sin.” Amen.

AIRS FOR THE RULE OF LIFE.

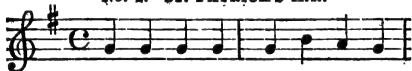
No. 1.—GERMAN AIR.

Free time.

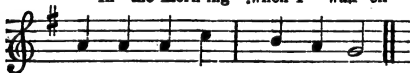


In the morn-ing when I wak-en With the cross I sign my-self.

No. 2.—ST. PATRICK'S AIR.

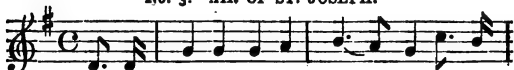


In the morn-ing when I wak-en

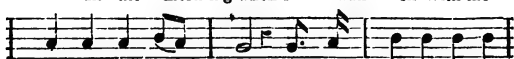


With the cross I sign my-self.

No. 3.—AIR OF ST. JOSEPH.



In the morn-ing when I wak-en With the



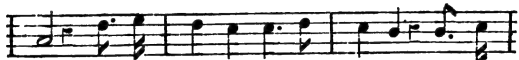
cross I sign my-self, And say Je-sus, Ma-ry,



Jo - seph, I give you my heart and soul ; Then when



drest I kneel de - vout-ly And I say my morn-ing

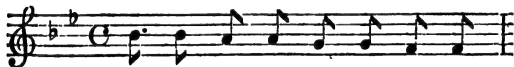


prayers. With the cross I ask a bless-ing Both be-



fore and af - ter meals.

No. 4.—ST. PETER'S AIR.



In the morn-ing when I wak - en,

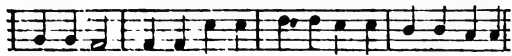


With the cross I sign my - self.

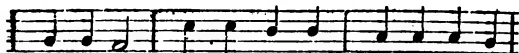
No. 5.—FRENCH AIR.



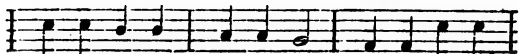
In the morn-ing when I wak - en With the cross I



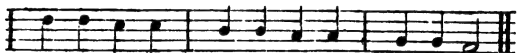
sign my-self, And say Je - sus, Ma - ry, Jo-seph, I give you my



heart and soul. Then when drest I kneel de-vout-ly

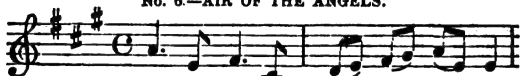


and I say my morn-ing prayers. With the cross I



ask a bless-ing both be-fore and af-ter meals.

No. 6.—AIR OF THE ANGELS.



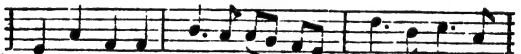
In the morn-ing when I wak-on,



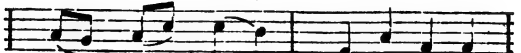
With the cross I sign my-self, And say Je-sus,



Ma-ry, Jo-seph, I give you my heart and soul.



Then when drest I kneel de-vout-ly and I say my

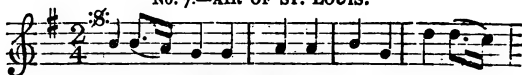


morn-ing pray-ers. With the cross I

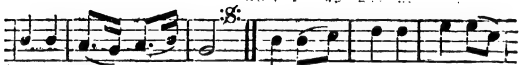


ask a bless-ing both be-fore and af-ter meals.

No. 7.—AIR OF ST. LOUIS.



In the morn-ing when I wa-ken with the
And say, Je-sus, Ma-ry, Jo-seph, I give



cross I sign my-self,
you my heart and soul, Then when drest I kneel de-



vout-ly, and I say my morn-ing prayers.

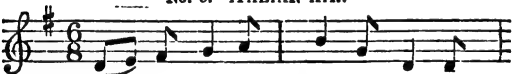


With the cross I ask a bless-ing,



Both be-fore and af-ter meals.

No. 8.—ITALIAN AIR.



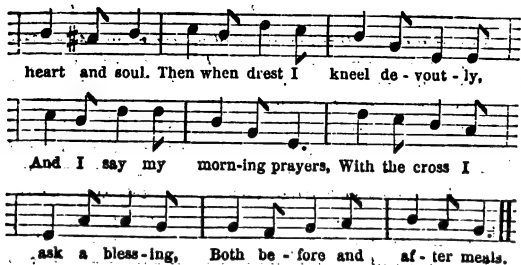
In the morn-ing when I wa-ken,



With the cross I sign my-self, And say, Je-sus,



Ma-ry, Jo-seph, I give you my



CHAPTER XII.

RULE OF LIFE.

PRAYERS.

I. IN THE MORNING before you get up—Make the Sign of the Cross, and say,— "*Jesus, Mary and Joseph, I give you my heart and my soul.*" For this prayer you get 100 days indulgence.

II. MORNING PRAYERS.—When you are dressed, kneel down, and say the Prayers, Our Father, Hail Mary, and the Apostles' Creed. Then make a Meditation.

A MEDITATION FOR CHILDREN.

Take notice of two things. 1. Say the following prayers slowly. 2. Stop for a moment at each little line like this — to let what you are saying sink deeper into your heart.

Meditation. { 1. Acrs. Faith. *My God, I believe in thee, because of thy truth.*—Hope. *I hope in thee, because of thy Promises, Mercy and Power.*—Charity. *I love thee, with all my heart, because thou art*

so good.—Contrition. I am sorry that I have sinned against thee, because thou art so good, I will not sin again.—Adoration. I adore thee, because thou art my Creator.—Thanksgiving. I thank thee for all thy blessings.—

2. **THE MORNING OFFERING.**—Think of what you will have to do all the day—and how you will do each action well.—Prayers, school duties, employments, meals, places you will go to, persons you will speak to, recreations, duties to parents—Then say—“*O my God, to thee I offer all that I shall do this day, with what Jesus did to please thee.*”

3. **PREPARATION AGAINST TEMPTATION.**—“Forewarned, Forearmed!” Think what temptation you are likely to meet with to-day—and how you will avoid it.—Then say—“*O my God, keep me to-day from all sin.*” Amen.

III. GRACE BEFORE AND AFTER MEALS.—Make the Sign of the Cross before and after meals.

Before meals: Say, “Bless us, O Lord, and these thy gifts, which we are going to receive from thy bounty, through Christ our Lord. Amen.”

After meals: say, “We give thee thanks, Almighty God, for all thy benefits, who livest and reignest world without end. Amen. May the souls of the faithful, through the mercy of God, rest in peace. Amen.”

IV. NIGHT PRAYERS.—1. Say—Our Father, Hail Mary, and Apostles’ Creed. 2. Examine your conscience. Say—“Did I miss my prayers, or commit any sin to-day, in the house, chapel, school, in working, talking, disobedience to parents, going into bad company?” &c. Think for a moment what sin—then say—“*O God, be merciful to me, a sinner.*”

V. WHEN IN BED, put your arms in the form of a cross, and say—“*Jesus, Mary, and Joseph, I give you my heart and my soul.*”

VIRTUES.

VI. DAILY VIRTUES. 1. *The Good Intention*.—If you pray, eat, sleep, dress yourself, talk, sing, walk, sit down, take a message, light a candle, go to school, read, write, sew, work, in every action, little or great, say—at the beginning, or middle, or end of it—“*My Jesus, I do all for you.*” 2. *The will of God*.—If anything happens to you which you do not like, say,—“*O my God, thy will be done.*” 3. *Charity*.—Be kind to every body. 4. *Forgiveness*.—Forgive those who offend you, and speak kindly to them. 5. *Obedience*.—Love, respect, and obey your parents and masters in all that is not sin.

VII. GOOD PRACTICES.—Every day hear Mass—visit the Blessed Sacrament and some image or picture of the Blessed Virgin, and say the prayers below at No. XII.—say the Rosary, at least one decade—read some good book—say the Angelus morning, noon, and night—wear the H. Scapular—be in some pious confraternity,—make a retreat every year—read this Rule of Life every Sunday. To get a reward in heaven for all you do:—1. Let what you do be good, or at least not sinful. 2. Do it to please God. 3. Have no mortal sin on your conscience.—Say often to yourself, “*God sees me!*”

SIN.

VIII. TEMPTATION.—1. *Prayer*.—If a temptation comes, turn away from it and say—“*Jesus and Mary, help me,*” or say the Hail Mary till it goes away. 2. *Thoughts*.—Put a bad thought out of your heart

quickly, as you would shake a burning spark off your hand. 3. *The Senses*.—Keep your eyes, ears, tongue and hands from what is bad. 4. *Things*.—Keep away from bad company—public houses, whiskey shops—bad dancing and singing houses—gambling places—theatres—bad wakes—do not read bad books—bad newspapers and journals.

IX. SINS TO AVOID.—Missing your prayers—going to fortune tellers—cursing—bad oaths—losing Mass on Sunday by your own neglect—disobedience to parents—neglect of duties to children—hatred—drunkenness—immodest thoughts, words, actions—stealing—speaking ill of others—breaking the abstinence or fast—neglecting your Easter duties.

X. SINS COMMITTED.—1. If you have the misfortune to commit a mortal sin make an *Act of Contrition* directly, and go to *Confession* as soon as you can.

2. For a Venial sin strike your breast and beg God's pardon, and think how you will not do it again.

THE SACRAMENTS.

XI. CONFESSION.—*How to get ready.*—1. Pray for God's help, say some Hail Marys. 2. Examine your conscience. 3. Make an act of Contrition.

Concealment.—Do not wilfully conceal a mortal sin in Confession. If you are afraid to confess a sin say, "*Please Father, help me.*"

HOLY COMMUNION.—*How to get ready.*—Be in a state of grace and fasting from the midnight before. *How often?* Go to Confession and holy Communion at Easter, and at least once every month.

XII. PRAYER BEFORE AND AFTER HOLY COMMUNION; also for a Spiritual Communion at holy

Mass, and for a visit to the Blessed Sacrament.—

O Jesus, God the Son made man, I believe that thou art present in the Blessed Sacrament. I adore thee—I love thee—I thank thee. Sweet Jesus, come into my poor soul, and give me thy flesh to eat and thy blood to drink. Amen. Blessed be Jesus in the most holy Sacrament of the Altar. Blessed be the great Mother of God, Mary most holy. Hail Mary."

N.B. If you cannot go to the chapel, kneel down in some room after dinner, turn yourself towards the chapel where the Blessed Sacrament is, and say the above prayer, or else one Hail Mary in honour of the Blessed Sacrament, and one Hail Mary in honour of the Blessed Virgin Mary.

DEATH.

XIII. 1. Settle your worldly affairs; 2. Get ready for Confession, H. Viaticum, and Extreme Unction. 3. Be willing to die because it is God's will. 4. Live every day as if you were to die that day. When you are dying be sure to make an Act of Contrition: say—"O my God, I am very sorry that I have sinned against thee, because thou art so good, and I will not sin again." A good Act of Contrition will save your soul, if there is no Priest to hear your confession when dying.

HOW TO HELP THE DYING.

XIV. NOTICE.—First, no person can be saved who is ignorant of the Four Great Truths. Secondly, a sincere act of Contrition will obtain the forgiveness of the sins of the dying person, even if no priest can be had. Thirdly, therefore say aloud, in the hearing of the dying person, the four principal mysteries, and the act of contrition, two or three words at a time; let the dying person, if possible, say the words after you.

I. THE FOUR GREAT TRUTHS.

1. "I believe that—there is—one God. 2. I believe—that in God—there are three Persons—the Father, the Son, and the Holy Ghost. 3. I believe that God—the Son—was made man—and died to save us. 4. I believe—that God—will punish the wicked for ever in hell—and make the good happy—for ever in heaven—I believe all—the Catholic Church teaches."

II. THE ACT OF CONTRITION.

"O, my God!—I am very sorry—that I have sinned—against thee—because—thou art so good—and I will not—sin again—no, never any more. My Jesus, I love thee. Sweet Jesus, have mercy on me. Mary, my dear mother, pray for me."

III. ACTS OF RESIGNATION.

"My God—Thy will be done. My God—I am willing—to die—because—it is Thy will—and because—I deserve to die—for my sins. Jesus and Mary—help me. Jesus—Mary and Joseph—I give you—my heart and my soul.—Jesus, Mary, and Joseph, assist me in my last agony—Hail Mary, &c."

N.B.—It is well to have a crucifix, picture or image of the Blessed Virgin, and the Holy Water near the dying person.

CHAPTER XIII.

**HOW ANY ONE SHOULD BAPTIZE AN INFANT
IN DANGER OF DEATH WHEN THE
PRIEST CANNOT BE HAD.**

Take common water, and pour it on the head or face of the child; and whilst you are pouring it

say these words carefully: "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost."

CHAPTER XIV.

REMARKS ON THE TIME TABLE; OR PLAN FOR SINGING CHRISTIAN DOCTRINE IN SUNDAY SCHOOL, DAY SCHOOL AND NIGHT SCHOOL.

1. In a Sunday school there must either be continuous and monotonous learning by heart, which is tiresome and unnatural to children and drives them away from Sunday school; or the task of learning by heart must be alleviated by singing, prayers and pious exercises. A little singing from time to time enables the children to take breath, shake off their weariness, and become fresh again for application. Moreover, the children may by singing learn the most important parts of the Christian Doctrine without the trouble and weariness of formal learning by heart and the teachers are relieved of much of their painful task.

2. The usual time in England for beginning the principal Sunday school exercise is two o'clock p.m. Experience proves that this time is inconveniently early both for children and teachers. Half-past two or three o'clock would suit them much better.

3. Whatever be the time fixed for beginning Sunday school it should begin *most punctually at the moment fixed*. Delay in beginning encourages delay in coming.

4. The Sunday school should be opened and *the teachers should actually be present one quarter of an*

hour before the time fixed and be ready to receive the children and arrange them.

5. Unless the children enter Sunday School in a body, as for example after mass, a considerable portion of time is usually taken up with their arrival and arrangement. During this time it is almost useless to attempt application to any regular exercise. This period might be profitably employed in singing hymns. This singing of hymns will have two good consequences amongst others. 1, It will keep the Sunday school quiet, free from the buzz of talking and from rough behaviour. 2. It will have a tendency to make the children come earlier to Sunday school.

6. It may be a question whether about a hour would not be a sufficiently long time for afternoon Sunday school and the exercises connected with it, and whether more than about one half hour of this time could profitably be devoted to formal and direct learning by heart. Long wearisome exercises, such as that of learning by heart, give the children a distaste for Sunday school and of course greatly diminish the attendance.

7. Some objections might perhaps be urged against the following time table. It may be said that these singing exercises will be a disagreeable interruption. We affirm from experience that singing for a few moments at intervals, so far from being disagreeable, is a real relaxation to the great majority of the children. But may not such an interruption be disagreeable to some of the more advanced scholars who are applying themselves to higher branches of knowledge? It may be so. For human nature, especially after the simplicity of childhood has passed, begins to get very impatient of interruptions in its affairs. The best of

people even often feel it naturally distasteful to say a short prayer in the midst of their occupations. One thing however is quite certain, that if you expect these young people to interrupt occasionally their round of secular occupation during the week by brief intervals of prayer, ejaculations, &c. you must habituate them to it in Sunday school, for they cannot acquire this habit anywhere else. If you free them from this practice in Sunday school on the plea that it is distasteful, they will not learn it in the factory or workshop.

Is it not however unreasonable to expect that those who are engaged in the pursuit of higher knowledge should descend to things so much beneath them, for example, that they should interrupt their high pursuits to sing a Good Intention, consisting only of a few simple words, intelligible to an infant, or the Hail Mary, or a brief examination of conscience? "*Aquila non capit muscas,*" To this objection we answer that if this high knowledge makes simple and elementary Christian practices distasteful, we must remember what St. Paul says, Rom. i. "As they liked not to have God in their knowledge, God delivered them up to a reprobate sense."

It may perhaps be supposed that the singing of the Christian Doctrine marked in the time table takes up too much time. When the children are habituated to this singing, the whole time needed is about a quarter of an hour or twenty minutes, and it would seem that twenty minutes are not mispent when bestowed on what is eminently a devotional exercise, teaching the children to mix up prayers with their occupations; while at the same time it infallibly makes them learn the elements of the Christian Doctrine and perform the most important Christian and ascetical exercises.

At the same time, it is not an unpleasing recollection that when the children thus sing their prayers, &c., they are doing what was recommended by Venerable Bede, and what in all probability was done by the children of England in the eighth century.

Nevertheless, should there be any who may be disposed to adopt the following time table only to a certain extent, those portions which could be most easily omitted will be marked with brackets thus []

The use of the time tables in the infant schools is also strongly recommended.

TIME TABLE; OR SINGING OF CHRISTIAN DOCTRINE FOR SUNDAY SCHOOL.

Observe 1. If the children do not enter Sunday school altogether in a body, as is usually the case on Sunday afternoon, sing hymns during their arrival.

2. Sing the Good Intention, p. 87, before and after every exercise, learning by heart, catechising, instruction, &c.

3. If needful, omit the parts marked with brackets, thus []

4. It is very desirable that in Sunday school, the children should always have a story told or read to them relating to the great truths of religion or to some virtue or vice. For short stories of this kind see "God and His creatures," Richardson, Derby; "Books for children," Duffy, Dublin.

5. The Superintendent will want a bell to indicate the changes of exercises.

I. TIME TABLE FOR MORNING SUNDAY SCHOOL.

- I. *At the beginning of morning Sunday school,***
 Sing, 1. the sign of the cross, p. 86.
 2. The good intention, p. 87.
 3. The morning offering and preparation against temptation, p. 88. Our Father and Hail Mary, p. 92.
 4. *Learn the Catechism, &c.*
- [II. *About the middle of morning Sunday school.***
 Sing by turns on one Sunday, the great truths and sacraments, p. 89. On the Sunday after, the commandments, p. 94, and so alternately on Sundays.] *Continue the Catechism, &c.*
- III. *At the end of morning Sunday School.***
 Sing [1. The apostles' creed, p. 93.]
 2. The good intention, p. 87.
 3. The sign of the cross, p. 86.

II. TIME TABLE FOR AFTERNOON SUNDAY SCHOOL.

- I. *At the beginning of afternoon Sunday school,*** punctually at the time fixed sing hymns during the arrival of the children.
 When the greater part of the children have arrived,
 Sing, 1. the sign of the cross, p. 86.
 2. The good intention, p. 87. *Learn Catechism, &c.*
 [3. *Sing in the middle of the afternoon,* on one Sunday the great truths and sacraments, p. 89, on the next Sunday the commandments, p. 94. and so on alternate Sundays.] *Continue the Catechism, &c.*
- II. *At the end of afternoon Sunday school.***
 N B. The following exercise should take place during the last quarter of an hour.

Sing 1. The sign of the cross, p. 86.

2. The good intention, p. 87.

[3. One decade of the rosary, p. 99. sing the creed, p. 93, Our Father, p. 92, one Hail Mary, p. 93, say nine Hail Marys on alternate sides with pauses, p. 100, sing Glory be to the Father. p. 94.]

4. Sing the examination of conscience, p. 94-102.

5. An act of contrition, p. 102.

6. Acts of faith, hope, and charity, p. 103.

7. Eight verses of the Rule of Life, p. 124.

[Some short story related or read, or Instruction.]

8. Mark the names of the absent, p. 76.

9. The good intention, p. 87.

10. The sign of the cross, p. 86.

11. Going out. It is well to sing hymns while the children go out. The girls go out one class after another and one child after another. The teachers accompany their classes to the door and then return. The boys afterwards go out in like manner but there should be a short interval betwixt the departure of the girls and that of the boys. See p. 74.

It is well for the superintendent to ring a bell to indicate the times for singing, learning, going out, &c

III. TIME TABLE FOR SUNDAY SCHOOL

● ONCE IN THE DAY.

(As usually in Ireland.)

I. *At the beginning.* Sing hymns till the greater part of the children have arrived.

When the children have arrived,

Sing 1. The sign of the cross, p. 86.

2. The good intention, p. 87.

3. The morning offering and preparation against temptation, p. 88. *Learn Catechism, &c.*

[4. *Sing in the middle of Sunday school time* by turns on one Sunday the great truths and sacraments, p. 89, on the next Sunday the commandments, p. 94, and so on alternate Sundays.]

Continue the Catechism, &c.

II. At the end of Sunday school.

N.B. The following exercise should take place during the last quarter of an hour of Sunday school or catechism.

Sing 1. The sign of the cross, p. 86.

2. The good intention, p. 87.

[3. One decade of the rosary, p. 99, sing the creed p. 93, Our Father and one Hail Mary, p. 92. Say the nine Hail Marys on alternate sides with pauses, p. 100, sing Glory be to the Father, p. 94.]

4. Sing the examination of conscience, p. 94-102.

5. An act of contrition, p. 102.

6. Acts of faith, hope, charity, p. 103.

7. Eight verses of the Rule of Life, p. 124. [Some short story related or read, or Instruction.]

8. Mark the names of the absent, p. 76.

9. The good intention, p. 87.

10. The sign of the cross, p. 86.

11. Going out, see p. 142 and 74.

IV. PLAN OF EXERCISES FOR DAY SCHOOL.

I. At the beginning of the day school.

Sing 1. The sign of the cross, p. 86.

2. The good intention, p. 87.

3. The morning offering and preparation against temptation, p. 88.

4. Our Father, Hail Mary, p. 92.

II. *At the end of morning school.*

Sing 1. The good intention, p. 87.

2. The sign of the cross, p. 86.

III. *At the beginning of afternoon school.*

Sing 1. the sign of the cross, p. 86.

2. The good intention, p. 87.

IV. *At the end of afternoon school.*

Sing 1. Examination of conscience, p. 94-102.

2. Act of contrition, p. 102.

3. Good intention, and sign of the cross, p. 86.

It is recommended to sing the good intention every hour. If there is school only once in the day the exercises above marked II. and III. are omitted.

V. EXERCISES FOR NIGHT SCHOOL.**I. *At the beginning of night school.***

Sing 1. the sign of the cross, 86.

2. The good intention, p. 87.

3. Our Father and Hail Mary, p. 92.

[II. *About the middle of the time.*

Sing one night the creed, p. 93, another night the great truths and sacraments, p. 89, the following night the commandments, p. 94, and so sing these parts of the Christian Doctrine in turns on successive nights.]

III. *At the end of night school.*

Sing 1. Examination of conscience, p. 94-102.

2. Act of contrition, p. 102.

3. Good intention and sign of the cross, p. 86.

N.B. It is strongly recommended to sing the Christian Doctrine in night schools, because many of those who attend it are the most uninstructed.
2. Because it has a tendency to remove that drowsiness often observable in those who have been working during the day.

In some of the Sunday schools in England reading is taught. We cannot but think that the precious time of Sunday school is better bestowed on religious training. Besides, it may be remarked that learning to read once a week for a short time is usually attended with little profit. 2. For day scholars it is useless, because they learn reading in the day school. 3. Those who do not go to day school, can learn reading in the night schools, which are now pretty generally established and with great utility to the poor working children. 4. If it be necessary for a certain number to learn reading in the Sunday school, they might be taught after the Sunday school is over, and thus their reading will be no incumbrance to the Sunday school.

In various places it is customary for children to say their morning prayers on arriving at school. The utility of this custom may be questionable. There is a probability that when they leave off going to school, they may also leave off saying their prayers. At the very least it might be well in this case to require them to say Our Father and Hail Mary on their knees immediately after rising.

Play grounds attached to a school with swinging ropes, places for playing at ball, &c., are productive of incalculable advantages to the children. There is a model playground attached to the Catholic school at Burnley in Lancashire.

When white dresses are used at first communions and confirmations, the consequences often are, 1. Some parents keep back their children because they cannot bear the expense. 2. Others get into debt. 3. The children are greatly distracted by the white dress

CHAPTER XV.

HYMNS.

1. *Hymn to the Holy Ghost.*

Come, O Creator, Spirit blest !
And in our souls take up thy rest ;
Come, with thy grace and heavenly aid,
To fill the hearts which thou hast made.
Great Paraclete ! to thee we cry :
O highest gift of God most high !
O fount of life ! O fire of love !
And sweet anointing from above !
Thou in thy sevenfold gifts art known ;
Thee, Finger of God's hand we own ;
The promise of the Father thou !
Who dost the tongue with pow'r endow.
Kindle our senses from above,
And make our hearts o'erflow with love ;
With patience firm and virtue high,
The weakness of our flesh supply.
Far from us drive the foe we dread,
And grant us thy true peace instead ;
So shall we not, with thee for guide,
Turn from the path of life aside.
Oh, may thy grace on us bestow,
The Father and the Son to know,
And thee through endless times confess'd
Of both th' eternal Spirit blest.
All glory while the ages run,
Be to the Father, and the Son
Who rose from death ; the same to thee,
O Holy Ghost, eternally. Amen.

2. *Veni, Sancte Spiritus.*

1 Holy Spirit ! Lord of light !
From thy clear celestial height
Thy pure beaming radiance give.

- 2 Come thou Father of the poor !
Come with thy treasures which endure,
Come thou light of all that live !
- 3 Thou of all consolers best,
Visiting the troubled breast
Dost refreshing peace bestow.
- 4 Thou in toil art comfort sweet,
Pleasant coolness in the heat,
Solace in the midst of woe.
- 5 Light immortal ! light divine !
Visit thou these hearts of thine,
And our inmost being fill.
- 6 If thou take thy grace away,
Nothing pure in man will stay,
All his good is turned to ill.
- 7 Heal our wounds, our strength renew ;
On our dryness pour thy dew,
Wash the stains of sin away.
- 8 Bend the stubborn heart and will
Melt the frozen, warm the chill,
Guide the steps that go astray.
- 9 Thou, on those who evermore
Thee confess and thee adore,
In thy sevenfold gifts descend.
- 10 Give them comfort when they die,
Give them life with thee on high,
Give them joys which never end.

3. *To the Infant Jesus in the crib.*

(From St. Alphonsus.)

- 1 O King of Heaven ! from starry throne descending,
Thou takest refuge in that wretched cave ;
O God of bliss ! I see thee cold and trembling,
What pain it cost thee, fallen man to save !
Chorus.—Sweet infant Jesus !
Infant divine !
Make me, oh make me,
For ever be thine.

- 2 Thou, of a thousand worlds the great Creator,
Dost now the pain of cold and want endure;
Thy poverty but makes thee more endearing,
For well I know, 'tis love has made thee poor.
Chorus.—Sweet infant Jesus! &c.
- 3 I see thee leave thy heavenly Father's bosom—
But whither has thy love transported thee?
Upon a little straw I see thee lying:
Why suffer thus? 'tis all for love of me.
Chorus.—Sweet infant Jesus! &c.
- 4 But if it is thy will for me to suffer,
And by these sufferings my heart to move;
Wherefore, my Jesus, do I see thee weeping?
'Tis not for pain thou weepest, but for love.
Chorus.—Sweet infant Jesus! &c.
- 5 Thou weepest thus, to see me so ungrateful;
My sins have pierced thee to the very core;
I once despised thy love—but now I love thee,
I love but thee—then Jesus, weep no more,
Chorus.—Sweet infant Jesus! &c.
- 6 Thou sleepest, Lord, but thy heart ever watches,
No slumber can a heart so loving take;
But tell me, darling Babe, of what thou thinkest—
“I think,” he says, “of dying for thy sake,”
Chorus.—Sweet infant Jesus! &c.
- 7 Is it for me that thou dost think of dying?
What then, O Jesus! can I love but thee?
Mary, my hope! if I love him too little,
Be not indignant—love him thou for me.
Chorus.—Sweet infant Jesus!
Infant divine!
Make me, oh, make me,
For ever be thine!

4. *The Passion of Jesus.*

(From St. Alphonsus.)

My Jesus! say, what wretch has dared
Thy sacred hands to bind?
And who has dared to buffet so
Thy face so meek and kind?

Chorus.—'Tis I have thus ungrateful been,
 Yet Jesus! pity take!
 Oh, spare and pardon me, my Lord,
 For thy sweet mercy's sake!

2 My Jesus! who with spittle vile
 Profaned thy sacred brow?
 Or whose un pitying scourge has made
 Thy precious blood to flow?

Chorus.—'Tis I have thus, &c.

3 My Jesus! whose the hands that wove
 That cruel thorny crown?
 Who made that hard and heavy cross
 That weighs thy shoulders down?

Chorus.—'Tis I have thus, &c.

4 My Jesus! who has mocked thy thirst
 With vinegar and gall?
 Who held the nails that pierced thy hands,
 And made the hammer fall?

Chorus.—'Tis I have thus, &c.

5 My Jesus! say, who dared to nail
 Those tender feet of thine?
 And whose the arm that raised the lance
 To pierce that heart divine?

Chorus.—'Tis I have thus, &c.

6 And Mary! who has murdered thus,
 Thy loved and only One?
 Canst thou forgive the blood-stained hand
 That robbed thee of thy Son?

Chorus.—'Tis I have thus ungrateful been
 To Jesus and to thee;
 Forgive me for thy Jesus' sake,
 And pray to him for me.

5. *The Precious Blood.*

1 Hail Jesus! hail, who for my sake
 Sweet blood from Mary's veins did take,
 And shed it all for me.
 Oh, blessed be my Saviour's blood,
 My life, my light, my only good
 To all eternity.

- 2 To endless ages let us praise
 The Precious Blood whose price could raise
 The world from wrath and sin.
 Whose streams our inward thirst appease
 And heal the sinner's worst disease
 If he but bathe therein.
- 3 O sweetest Blood, that can implore
 Pardon of God, and heaven restore,
 The heaven which sin had lost;
 While Abel's blood for vengeance pleads
 What Jesus shed still intercedes
 For those who wrong him most.
- 4 Oh! to be sprinkled from the wells
 Of Christ's own sacred blood excels
 Earth's best and highest bliss.
 The ministers of wrath divine
 Hurt not the happy hearts that shine
 With those red drops of His.
- 5 Ah! there is joy amid the saints,
 And hell's despairing courage faints
 When this sweet song we raise:
 Oh! louder and then louder still
 Earth with one mighty chorus fill
 The precious Blood to praise. Amen.

6. *The holy Name of Jesus.*

PART I.

- 1 Jesus, the very thought of thee
 With sweetness fills my breast;
 But sweeter far thy face to see,
 And in thy presence rest.
- 2 Nor voice can sing, nor heart can frame,
 Nor can the memory find
 A sweeter sound than thy blest name,
 O Saviour of mankind.
- 3 O hope of every contrite heart,
 O joy of all the meek,
 To those who fall how kind thou art!
 How good to those who seek.

- 4 But what to those who find ? ah ! this
 Nor tongue nor pen can shew ;
 The love of Jesus, what it is
 None but his loved ones know.
- 5 Jesus ! our only joy be thou
 As thou our prize wilt be,
 Jesus ! be thou our glory now
 And through eternity.

PART II.

- 1 O Jesus ! thou the beauty art
 Of angel worlds above,
 Thy name is music to the heart
 Enchanting it with love.
- 2 Celestial sweetness unalloy'd
 Who eat thee hunger still,
 Who drink of thee still feel a void
 Which nought but thou can fill.
- 3 O my sweet Jesus ! hear the sighs
 Which unto thee I send ;
 To thee mine inmost spirit cries
 My being's hope and end.
- 4 Stay with us Lord, and with thy light
 Illume the soul's abyss,
 Scatter the darkness of our night
 And fill the world with bliss.
- 5 O Jesus ! spotless virgin flower,
 Our life and joy ! to thee
 Be praise, beatitude and power
 Through all eternity. Amen.

7. *Christmas Hymn.*

- 1 See, amid the winter's snow
 Born for us on earth below ;
 See, the tender lamb appears
 Promised from eternal years.
- Chorus.*—Hail ! thou ever blessed morn !
 Hail ! redemption's happy dawn !
 Sing through all Jerusalem,
 Sing the Babe of Bethlehem.

2 Lo, within a manger lies
 He who built the starry skies,
 He who throned in height sublime,
 Sits amid the cherubim.
 Hail, &c.

3 " Say, ye holy shepherds, say
 What your joyful news to-day ?
 Wherefore have ye left your sheep
 On the lonely mountains steep ?
 Hail, &c.

4 " As we watched at dead of night,
 Lo ! we saw a wondrous light,
 Angels singing ' Peace on earth,'
 ' Told us of the Saviour's birth.'
 Hail, &c.

5 Sacred infant, all divine !
 What a tender love was thine,
 Thou to come from highest bliss
 Down to such a world as this !
 Hail, &c.

6 Teach, oh ! teach us, holy child,
 By thy face so meek and mild,
 Teach us to resemble thee
 In thy sweet humility.
 Hail, &c.

7 Virgin Mother, Mary blest,
 By the joys that fill thy breast,
 Pray for us that we may prove,
 Worthy of the Saviour's love.
 Hail, &c.

8. *The Blessed Sacrament.*

Jesus ! my Lord, my God, my all !
 How can I love thee as I ought ?
 And how revere this wondrous gift,
 So far surpassing hope or thought ?
 Sweet Sacrament ! we thee adore !
 Oh, make us love thee more and more !

Had I but Mary's sinless heart
 To love thee with, my dearest King!
 Oh, with what bursts of fervent praise
 Thy goodness, Jesus, would I sing!
 Sweet Sacrament! we thee adore! &c.

Oh, see! within a creature's hand
 The vast Creator deigns to be
 Reposing infant-like, as though
 On Joseph's arm, or Mary's knee.
 Sweet Sacrament! we thee adore! &c.

Thy body, soul, and Godhead, all!
 Oh, mystery of love divine!
 I cannot compass all I have,
 For all thou hast and art are mine!
 Sweet Sacrament! we thee adore! &c.

Sound, sound his praises higher still,
 And come, ye angels, to our aid,
 'Tis God! 'tis God! the very God,
 Whose power both man and angels made.
 Sweet Sacrament! we thee adore! &c.

Ring joyously, ye solemn bells!
 And wave, oh wave ye censers bright!
 'Tis Jesus cometh, Mary's Son,
 And God of God, and Light of Light.
 Sweet Sacrament! we thee adore! &c.

O earth, grow flowers beneath his feet,
 And thou, O sun, shine bright this day;
 He comes! He comes! oh, heaven on earth!
 Our Jesus comes upon his way.
 Sweet Sacrament! we thee adore! &c.

He comes! He comes! the Lord of Hosts,
 Borne on his throne triumphantly;
 We see thee, and we know thee, Lord;
 And yearn to shed our blood for thee.
 Sweet Sacrament! we thee adore! &c.

Our hearts leap up; our trembling song
 Grows fainter still; we can no more.
 Silence! and let us weep—and die
 Of very love, while we adore.
 Great sacrament of love divine,
 All, all we have or are be thine!

9. *Ave Maris Stella.*

Hail! thou star of ocean,
 Portal of the sky;
 Ever virgin mother
 Of the Lord most high.

Oh! by Gabriel's ave,
 Uttered long ago,
 Eva's name reversing,
 'Stablish peace below.

Break the captive's fetters,
 Light on darkness pour;
 All our ills expelling,
 Every bliss implore.

Show thyself a mother;
 Offer him our sighs,

Who for us incarnate
 Did not thee despise.

Virgin of all virgins,
 To thy shelter take us;
 Gentlest of the gentle,
 Chaste and gentle make us.

Still as on we journey,
 Help our weak endeavour,
 Till with thee and Jesus
 We rejoice for ever.

Thro' the highest heaven,
 To the Almighty Three,
 Father, Son, and Spirit,
 One same glory be.

10. *Hail Queen of Heaven.*

Hail, Queen of Heaven, the ocean star,
 Guide of the wand'rer here below!
 Thrown on life's surge, we claim thy care,
 Save us from peril and from woe.
 Mother of Christ, star of the sea,
 Pray for the wanderer, pray for me.

O gentle, chaste and spotless maid,
 We sinners make our prayers through thee;
 Remind thy Son that he has paid
 The price of our iniquity.
 Virgin most pure, star of the sea,
 Pray for the sinner, pray for me.

Sojourners in this vale of tears,
 'To thee, blest advocate, we cry,
 Pity our sorrows, calm our fears,
 And soothe with hope our misery.
 Refuge in grief, star of the sea,
 Pray for the mourner, pray for me.

And while to him who reigns above,
 In Godhead one, in Persons three,
 The source of life, of grace, of love,
 Homage we pay on bended knee;
 Do thou, bright Queen, star of the sea,
 Pray for thy children, pray for me.

11. *Mother of Mercy.*

Mother of Mercy, day by day,
 My love of thee grows more and more;
 Thy gifts are strewn upon my way,
 Like sands upon the great sea-shore.
 Though poverty and work and woe
 The masters of my life may be,
 When times are worst, who does not know
 Darkness is light with love of thee!
 But scornful men have coldly said
 Thy love was leading me from God;
 And yet in this I did but tread
 The very path my Saviour trod.
 They know but little of thy worth
 Who speak these heartless words to me;
 For what did Jesus love on earth
 One half so tenderly as thee?
 Get me the grace to love thee more;
 Jesus will give if thou wilt plead;
 And, Mother! when life's cares are o'er,
 Oh, I shall love thee then indeed.
 Jesus, when his three hours were run,
 Bequeath'd thee from the cross to me;
 How can I rightly love thy Son,
 Sweet Mother! if I love not thee?

12. *St. Casimir's Hymn.*

Daily, daily sing to Mary,
 Sing, my soul, her praises due;
 All her feasts, her actions worship,
 With the heart's devotion true.

Lost in wond'ring contemplation,
Be her majesty confest;
Call her Mother, call her Virgin,
Happy mother, virgin blest.

She is mighty to deliver;
Call her, trust her lovingly:
When the tempest rages round thee,
She will calm the troubled sea.

Gifts of heaven she has given,
Noble lady! to our race;
She the Queen who decks her subjects
With the light of God's own grace.

Sing, my tongue, the Virgin's trophies,
Who for us her Maker bore;
For the curse of old inflicted,
Peace and blessing to restore.

Sing in songs of praise unending,
Sing the world's majestic Queen:
Weary not, nor faint in telling
All the gifts she gives to men.

All my senses, heart, affections,
Strive to sound her glory forth:
Spread abroad the sweet memorials
Of the Virgin's priceless worth.

Where the voice of music thrilling—
Where the tongue of eloquence,
That can utter hymns beseeching
All her matchless excellence?

All our joys do flow from Mary,
All then join her praise to sing:
Trembling; sing the Virgin mother,
Mother of our Lord and King.

While we sing her awful glory,
Far above our fancy's reach,
Let our hearts be quick to offer
Love the heart alone can teach.

13. *The Assumption.*

- 1 Sing, sing ye angel bands,
All beautiful and bright,
For higher still and higher
Through the vast fields of light,
Mary your Queen ascends
Like the sweet moon at night.
- 2 A fairer flower than she
On earth hath never been,
And, save the throne of God,
Your heavens have never seen
A wonder half so bright
As your ascending Queen.
- 3 O happy angels! look
How beautiful she is,
See Jesus bears her up,
Her hand is locked in his,
O who can tell the height
Of that fair mother's bliss.
- 4 And shall I lose thee then,
Lose my right to thee?
Ah no—the angel's Queen
Man's mother still will be,
And thou upon thy throne
Wilt keep thy love for me.
- 5 On then, dear pageant, on!
Sweet music breathes around;
And love, like dew, distils
On hearts in rapture bound;
The Queen of heaven goes up
To be proclaim'd and crown'd!
- 6 On! through the countless stars
Proceeds the bright array,
And love divine comes forth
To light her on her way,
Through the short gloom of night
Into celestial day.

- 7 The eternal Father calls
His daughter to be blessed;
The Son his maiden-mother
Woos unto his breast;
The Holy Ghost his spouse
Beckons into her rest.
- 8 Swifter and swifter grows
That marvellous flight of love,
As though her heart were drawn
More vehemently above;
While jubilant angels part
A pathway for the Dove.
- 9 Hark! hark! through highest heaven
What sounds of mystic mirth.
Mary, by God proclaimed
Queen of immaculate birth,
And diademed with stars
The lowliest of the earth!
- 10 See! see! the eternal hands
Put on her radiant crown,
And the sweet majesty
Of mercy sitteth down,
For ever and for ever
On her predestined throne.

14. *The Assumption.*

- 1 See our glorious mother
Mounting to the heavens above,
Radiant with joy and love.
'Fairest, dearest mother!'
From our bondage set us free,
Take us up to heaven with thee.
- Chorus.*—Take us with thee, mother dear!
We cannot bear to linger here,
'Far away from God and thee.
- 2 Angels come to meet her,
Songs of heavenly joy they raise
Anthems of eternal praise;
Saints advance to greet her,

Homage to their Queen they pay,
And escort her on her way.

Chorus.—Take us with thee mother dear,
We cannot bear to linger here,
Far away from God and thee.

3 Jesus is beside her,¹
Bearing her away from earth,
'Mid these songs of heavenly mirth.
Now the heavens grow brighter,
Lo! she nears the eternal throne.
Jesus will his mother own.

Chorus.—Take us with thee, &c.

4 Prostrate there adoring,
She reveres the majesty
Of the Blessed Trinity:
Then she prays, imploring,
For the sons she leaves below
In this world of sin and woe.

Chorus.—Take us with thee, &c.

5 Who can tell the brightness
Of that glorious Virgin's throne,
Whose Creator was her Son!
Robes of dazzling whiteness
And a crown of stars are given
To adorn the Queen of heaven.

Chorus.—Take us with thee, &c.

6 Mother do not leave us
Pining here in misery,
Far from Jesus and from thee.

Wilt thou not receive us
Soon thy happiness to share?
Thou canst save us by one prayer.

Chorus.—Take us with thee, &c.

7 Hasten then, to take us,
Like St. Stanislaus we cry,
On thy feast we hope to die.
Let the world forsake us,
Mother dear, if thou art nigh
To receive our parting sigh.

Chorus.—Take us quickly mother dear!
We cannot bear to linger here,
Far away from God and thee.

15. *Stabat Mater.*

Stabat Mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebat Filius.

16. *Eviva Maria.*

Ave Maris Stella, | Dei Mater Alma,
Atque semper virgo | Felix Cœli porta.
Eviva Maria, Maria Eviva,
Eviva Maria, E Chi la Creo.

17. *Look down, O Mother Mary.*

Look down, O mother Mary,
From thy bright throne above;
Cast down upon thy children
One only look of love.

And if a heart so tender
With pity flows not o'er,
Then turn away, O mother,
And look on us no more.
Repeat the first Stanza. Look down, &c.

See how ingrate and guilty,
We stand before thy Son;
His loving heart reproaches
The evil we have done.

But, if thou wilt appease him,
Speak for us—but one word;
Thou only canst obtain us
The pardon of our Lord.
Repeat.—Look down, &c.

O Mary, dearest mother!
If thou wouldst have us live,
Say that we are thy children,
And then he will forgive.

Our sins make us unworthy
 That title still to bear;
 But thou art still our mother,
 Then show a mother's care.
Repeat.—Look down, &c.

Open to us thy mantle,
 There stay we without fear;
 What evil can befall us,
 If, Mother, thou art near?

O sweetest dearest mother,
 Thy sinful children save;
 Look down on us with pity,
 Who thy protection crave.
Repeat.—Look down, &c.

18. *To St. Joseph.*

Hail! holy Joseph, hail!
 Husband of Mary, hail.
 Chaste as the lily flower
 In Eden's peaceful vale.

Hail! holy Joseph, hail!
 Father of Christ esteemed;
 Father be thou to those
 Thy Foster-Son redeemed.

Hail! holy Joseph, hail!
 Prince of the house of God,
 May his best graces be
 By thy sweet hands bestowed.

Hail! holy Joseph, hail!
 Comrade of angels, hail!

Cheer thou the hearts that
 faint,
 And guide the steps that fail.

Hail! holy Joseph, hail!
 God's choice wert thou alone;
 To thee the Word made flesh
 Was subject as a Son.

Hail! holy Joseph, hail!
 Teach us our flesh to tame;
 And, Mary, keep the hearts
 That love thy husband's name,

Mother of Jesus bless,
 And bless ye saints on high,
 All meek and simple souls
 That to St. Joseph cry.

19. *Child's Hymn to the Infant Jesus.*

Air of St. Casimir's hymn.

Infant Jesus, meek and mild,
 Look on me, a little child,
 Pity mine and pity me,
 And suffer me to come to thee.

Heart of Jesus, I adore thee,
Heart of Mary, I implore thee,
Heart of Joseph, pure and just,
In these hearts I put my trust.

20. *St. Joseph to the Infant Jesus.*

(From St. Alphonsus.)

- 1 "Jesus! let me call thee Son,
Since thou dost call me father;
How I love thee, sweetest One,
My God and son together."

Chorus.—Blessed St. Joseph, to thee do we pray
Offer our hearts to thy Jesus to-day.

- 2 "As my God I thee adore,
And as my son embrace thee;
Let me love thee more and more,
And in my bosom place thee."
Chorus.—Blessed, &c.

- 3 "Since thy guardian I must be,
My treasure I will make thee;
Do not thou abandon me,
And I will ne'er forsake thee."
Chorus.—Blessed, &c.

- 4 All my love henceforth is thine,
My very life I proffer,
And my heart no more is mine,
For all I am I offer."
Chorus.—Blessed, &c.

- 5 "Since to share thy presence sweet
To choose me here thou' deignest;
Shall we not in heaven meet
Where thou for ever reignest?"

Chorus.—Blessed St. Joseph! to thee do we pray,
Offer our hearts to thy Jesus this day.

21. *All for Jesus, Mary and Joseph.*

Let those who seek the world to please,
Do all for honour, wealth and ease;
But in the Holy Family,
A nobler motive far have we.

Chorus.—Living, we will say
 Joyfully each day,
 All for Jesus, Mary, Joseph!
 Dying, we will cry
 Till our latest sigh,
 All for Jesus, Mary, Joseph!

- 2 O wicked world! we know thee well,
 Thy works and maxims lead to hell:
 We were thy slaves but now are free,
 We serve the Holy Family.

Chorus.—Living we will say, &c.

- 3 What matter tho' we sometimes bear
 A little suffering, toil and care;
 We serve a good and bounteous Lord,
 And heaven will soon be our reward.

Chorus.—Living we will say, &c.

- 4 What tho' despised and poor we be,
 We're like the Holy Family:
 If they could poverty endure,
 We should be proud to be as poor.

Chorus.—Living we will say, &c.

- 5 And when this wretched life is past,
 And every moment seems the last,
 Oh then, the Holy Family
 Our sweetest hope in death will be.

Chorus.—Living, we will say,
 Joyfully each day,
 All for Jesus, Mary, Joseph!
 And when death is nigh,
 Still our hearts will cry,
 All for Jesus, Mary, Joseph!

22. *Hymn of the Holy Family.*

- 1 Happy we who thus united
 Join in cheerful melody,
 Praising Jesus, Mary, Joseph,
 In the "Holy Family."

Chorus.—Jesus, Mary, Joseph, help us
 That we ever true may be
 To the promises that bind us
 To the "Holy Family."

2 JESUS, whose almighty bidding
 All created things fulfil,
 Lives on earth in meek subjection
 To his earthly parents' will.

Chorus.—Sweetest Infant ! make us patient,
 And obedient for thy sake;
 Teach us to be chaste and gentle,
 All our stormy passions break.

3 MARY, thou alone wert chosen
 To be Mother of thy Lord:
 Thou didst guide the early footsteps
 Of the great incarnate Word.

Chorus.—Dearest Mother! make us humble,
 For thy Son will take his rest
 In the poor and lowly dwelling
 Of an humble sinner's breast.

4 JOSEPH, thou wert called the Father
 Of thy Maker and thy Lord,
 Thine it was to save thy Saviour
 From the cruel Herod's sword.

Chorus.—Suffer us to call thee Father,
 Shew to us a father's love;
 Lead us safe through every danger
 Till we meet in heaven above.

23. Act of Contrition.

1 God of mercy and compassion,
 Look with pity upon me;
 Father! let me call thee Father,
 'Tis thy child returns to thee.

Chorus.—Jesus! Lord! I ask for mercy,
 Let me not implore in vain,
 All my sins—I now detest them,
 Never will I sin again.

2 By my sins I have deserved
 Death and endless misery;
 Hell with all its pains and torments,
 And for all eternity.

Chorus.—Jesus, &c.

- 3 By my sins I have abandoned
 Right and claim to heaven above;
 Where the saints rejoice for ever
 In a boundless sea of love.
Chorus.—Jesus, &c.

- 4 See our Saviour, bleeding, dying,
 On the cross of Calvary,
 To that cross my sins have nailed him,
 Yet he bleeds and dies for me.
Chorus.—Jesus, &c.

24. "Heaven is the Prize."

- 1 Yes, heaven is the prize,
 My soul shall strive to gain,
 One glimpse of paradise
 Repays a life of pain.

Chorus.—'Tis heaven!—'tis heaven!—yes, heaven is the prize!

- 2 Yes, heaven is the prize,
 My soul, oh think of this,
 All earthly goods despise,
 For such a crown of bliss.
Chorus.—'Tis heaven, &c.

- 3 Yes, heaven is the prize,
 When sorrows press around,
 Look up beyond the skies,
 Where hope and strength are found.
Chorus.—'Tis heaven, &c.

- 4 Yes, heaven is the prize,
 Oh, 'tis not hard to gain,
 He surely wins who tries;—
 For hope can conquer pain.
Chorus.—'Tis heaven, &c.

- 5 Yes, heaven is the Prize,
 The strife will soon be past.
 Faint not! but raise your eyes
 And struggle to the last.
Chorus.—'Tis heaven, &c.

6 Yes, heaven is the prize,
Faith shows the crown to gain,—
Hope lights the way, and dies—
But love will always reign.
Chorus.—'Tis heaven, &c.

7 Yes, heaven is the prize,
Too much cannot be given,
And he alone is wise
Who gives up *all* for heaven.
Chorus.—'Tis heaven, &c.

8 Yes, heaven is the prize,
Death opens wide the door,
And then the spirit flies
To God for evermore.
Chorus.—'Tis heaven,—'tis heaven,—yes heaven is the
prize.

25. *The Angel Guardian.*

Dear angel! ever at my side,
How loving must thou be
To leave thy home in heav'n to guard
A guilty wretch like me.

Thy beautiful and shining face
I see not though so near;
The sweetness of thy soft low voice
I am too deaf to hear.

I cannot feel thee touch my hand
With pressure light and mild,
To check me as my mother did
When I was but a child.

But I have felt thee in my thoughts,
Fighting with sin for me;
And when my heart loves God, I know
The sweetness is from thee.

And when, dear Spirit! I kneel down
Morning and night to prayer,
Something there is within my heart
Which tells me thou art there.

Yes! when I pray thou prayest too—

Thy prayer is all for me!

But when I sleep thou sleepest not,

But watchest patiently.

But most of all I feel thee near

When from the good priest's feet

I go absolved, in fearless love

Fresh toils and cares to meet.

And thou in life's last hour wilt bring

A fresh supply of grace,

And afterwards wilt let me kiss

Thy beautiful bright face.

Ah me! how lovely they must be

Whom God has glorified!

Yet one of them, oh sweetest thought!

Is ever at my side.

Then for thy sake, dear Angel! now

More humble will I be;

But I am weak, and when I fall,

Oh weary not of me.

Oh weary not, but love me still,

For Mary's sake, thy Queen;

She never tired of me, though I

Her worst of sons have been.

She will reward thee with a smile—

Thou know'st what it is worth—

For Mary's smiles each day convert

The hardest hearts on earth.

Then love me, love me, Angel dear!

And I will love thee more;

And help me when my soul is cast

Upon the eternal shore.

26. *Faith of our Fathers.*

Faith of our Fathers! living still

In spite of dungeon, fire and sword;

Oh, how our hearts beat high with joy

Whene'er we hear that glorious word!

Faith of our Fathers! holy Faith!

We will be true to thee till death.

Our Fathers chain'd in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them could die for thee!
Faith of our Fathers! holy Faith!
We will be true to thee till death.

Faith of our Fathers! Mary's prayers
Shall win our country back to thee;
And through the truth that comes from God,
England shall then indeed be free.
Faith of our Fathers! holy Faith!
We will be true to thee till death.

Faith of our Fathers! we will love
Both friend and foe in all our strife;
And preach thee too, as love knows how,
By kindly words and virtuous life.
Faith of our Fathers! holy Faith!
We will be true to thee till death!

Faith of our Fathers! guile and force
To do thee bitter wrong unite;
But Erin's saints shall fight for us,
And keep undimmed thy blessed light.
Faith of our Fathers! holy faith!
We will be true to thee till death!

Faith of our Fathers! distant shores
Their happy faith to Ireland owe;
Then in our home O shall we not
Break the dark plots against thee now.
Faith of our Fathers! holy Faith!
We will be true to thee till death.

Faith of our Fathers! days of old
Within our hearts speak gallantly;
For ages thou hast stood by us,
Dear Faith! and now we'll stand by thee.
Faith of our Fathers! holy Faith!
We will be true to thee till death.

27. *Hymn for a happy death.*

(Air, "Mother of Mercy.")

O Jesus who for love of me,
Didst bear thy cross to Calvary,
In thy sweet mercy grant to me
To suffer and to die for thee.

28. *A Child's Hymn to the Blessed Virgin.*

Maiden Mother, meek and mild,
Take, oh take me for thy child,
All my life, oh let it be
My best joy to think of thee.

When my eyes are closed in sleep,
Through the night my slumbers keep,
Make my latest thoughts to be
How to love thy Son and thee.

Teach me when the sunbeam bright
Calls me with its golden light,
How my waking thoughts may be
Turn'd to Jesus and to thee.

And, oh teach me through the day
Oft to raise my heart and say,
"Maiden Mother, meek and mild,
Guard, oh guard thy little child!"

Thus, sweet Mother, day and night
Thou shalt guide my steps aright;
And my dying words shall be
"Virgin Mother, pray for me!"

29. *The Patronage of St. Joseph.*

Dear Spouse of our Lady! dear nurse of her child,
Life's ways are full weary, the desert is wild;
Bleak sands are all round us, no home can we see;
Sweet Spouse of our Lady! we lean upon thee.

For thou to the pilgrim art Father and Guide,
 And Jesus and Mary felt safe by thy side ;
 Ah! blessed St. Joseph! how safe should I be,
 Sweet Spouse of our Lady! if thou wert with me.

O blessed Saint Joseph! how great was thy worth,
 The one chosen shadow of God upon earth ;
 The father of Jesus, ah then wilt thou be,
 Sweet Spouse of our Lady! a father to me?

Thou hast not forgotten the long dreary road,
 When Mary took turns with thee, bearing thy God,
 Yet light was that Burden, none lighter could be,
 Sweet Spouse of our Lady! O canst thou bear me!

30. *Thanksgiving after holy Communion.*

Jesus, gentlest Saviour!
 God of might and power!
 Thou thyself art dwelling
 In us at this hour.

Yet the hearts of children
 Hold what worlds cannot,
 And the God of wonders
 Loves the lowly spot.

Nature cannot hold thee,
 Heaven is all too strait
 For thine endless glory
 And thy royal state.

As men to their gardens
 Go to seek sweet flowers,
 In our hearts, dear Jesus,
 Seeks them at all hours.

Out beyond the shining
 Of the furthest star
 Thou art ever stretching
 Infinitely far.

Jesus, gentlest Saviour!
 Thou art in us now;
 Fill us full of goodness
 Till our hearts o'erflow.

31. *Singing of the Angelus.*

The Hail Marys are sung as at p. 93, the Versicles below are sung as the Sign of the Cross, p. 86, the prayer at the end is said.

Versicles.

The Angel of the Lord—declared unto Mary,
 And she conceived—by the Holy Ghost.

Behold the bandmaid of the Lord,
 Be it done unto me—according to thy word.
 And the Word was made flesh
 And dwelt amongst us.

32. *The Immaculate Conception.*

PART I.

- 1 O purest of creatures! sweet mother, sweet maid,
 The one spotless womb wherein Jesus was laid;
 Dark night hath come down on us, Mother, and we
 Look out for thy shining, sweet Star of the Sea.
- 2 Deep night hath come down on this rough-spoken world,
 And the banners of darkness are boldly unfurled;
 And the tempest-tossed Church—all her eyes are on thee,
 They look to thy shining, sweet Star of the Sea.
- 3 The Church doth what God had first taught her to do;
 He looked o'er the world to find hearts that were true;
 Through the ages he looked, and he found none but thee,
 And he loved thy clear shining, sweet Star of the Sea.
- 4 He gazed on thy soul; it was spotless and fair;
 For the empire of sin—it had never been there;
 None had e'er owned thee, dear Mother, but he,
 And he blessed thy clear shining, sweet Star of the Sea.
- 5 Earth gave him one lodging, 'twas deep in thy breast,
 And God found a home where the sinner finds rest;
 His home and his hiding place, both were in thee,
 He was won by thy shining, sweet Star of the Sea.
- 6 O blissful and calm was the wonderful rest
 That thou gavest thy God in thy virginal breast;
 For the heaven he left he found heaven in thee,
 And he shone in thy shining, sweet Star of the Sea.

PART II.

- 7 To sinners what comfort, to angels what mirth,
 That God found one creature unfallen on earth,
 One spot where his Spirit untroubled could be,
 The depths of thy shining, sweet Star of the Sea!

- 8 So age after age in the Church had gone round,
And the saints new inventions of homage have found,
New titles of honour, new honours for thee,
New love for thy shining, sweet Star of the Sea.
- 9 And now from the Church of all lands thy dear name
Comes borne on the breath of one mighty acclaim;
Men call on their father that he should decree
A new gem to thy shining, sweet Star of the Sea.
- 10 O shine on us brighter than ever, then shine!
For the primest of honours, dear mother, is thine;
"Conceived without sin," thy new title shall be,
Clear light from thy birth-spring, sweet Star of the Sea.
- 11 So worship we God in these rude latter days;
So worship we Jesus, our Love, when we praise
His wonderful grace in the gifts he gave thee,
The gift of clear shining, sweet Star of the Sea!
- 12 Deep night hath come down on us, Mother, deep night,
And we need more than ever the guide of thy light;
For the darker the night is, the brighter should be
Thy beautiful shining, sweet Star of the Sea.

33. *Immaculate! Immaculate!*

- 1 O Mother! I could weep for mirth,
Joy fills my heart so fast;
My soul to-day is heaven on earth,
O could the transport last!
I think of thee and what thou art
Thy majesty, thy state!
And I keep singing in my heart
Immaculate! Immaculate!
- 2 When Jesus looks upon thy face
His heart with rapture glows,
And in the Church by his sweet grace
Thy blessed worship grows.
I think of thee, &c.
- 3 The angels answer with their songs,
Bright choirs in gleaming rows;
And saints flock round thy feet in throngs,
And heaven with bliss o'erflows,
I think of thee, &c.

- 4 O I would rather, Mother dear!
 Thou shouldst be what thou art,
 Than sit where thou dost O so near
 Unto the Sacred Heart.
 I think of thee, &c.
- 5 O I would forfeit all for thee
 Rather than thou shouldst miss
 One jewel from thy majesty,
 One glory from thy bliss.
 I think of thee, &c.
- 6 Ah! I could die with such a sense,
 It were but loss to live,
 If I could die in dear defence
 Of this prerogative.
 I think of thee, &c.
- 7 Conceived, conceived Immaculate!
 O what a joy to thee!
 Conceived, conceived Immaculate!
 O greater joy for me!
 I think of thee, &c.
- 8 It is this thought to-day that lifts
 My happy heart to heaven,
 That for our sakes thy choicest gifts
 To thee, dear Queen! were given.
 I think of thee, &c.
- 9 The glory that belongs to thee
 Seems rather mine than thine,
 While all the cares that harass me
 Are rather thine than mine.
 I think of thee, &c.
- 10 O blessed be the eternal Son,
 Who joys to call thee mother,
 And lets poor men by sin undone
 For thy sake call him brother.
 I think of thee, &c.
- 11 Immaculate conception! far
 Above all graces blest!
 Thou shinest like a royal star
 On God's eternal breast.
 I think of thee, &c.

- 12 God prosper thee, my Mother dear!
God prosper thee, my Queen!
God prosper his own glory here,
As it hath ever been.
I think of thee, &c.

34. *Our Lady's Presentation.*

- 1 Day breaks on temple-roofs and towers;
The city sleeps, the palms are still;
The fairest far of earth's fair flowers
Mount Sion's sacred hill.
- 2 O wondrous Babe! O child of grace!
The Holy Trinity's delight!
Sweetly renewing man's lost race,
How fair thou art, how bright!
- 3 Not all the vast angelic choirs,
That worship round the eternal throne,
With all their love can match the fires
Of thy one heart alone.
- 4 Since God created land and sea,
No love hath been so like divine;
For none was ever like to thee,
Nor worship like to thine.
- 5 Angels in heaven, and souls on earth,
Thousands of years their songs may raise,
Nor equal thee, for thine was worth
All their united praise.
- 6 Not only was thy heart above
All heaven and earth could e'er attain,—
'Thou gavest it with so much love,
'Twas worth as much again.
- 7 O Maiden most immaculate!
Make me to choose thy better part;
And give my Lord, with love as great,
An undivided heart.
- 8 Would that my heart, dear Lord! were true,
Royal and undefiled and whole,
Like hers from whom thy sweet love took
The blood to save my soul.

9 If here our hearts grudge ought to thee,—
 In that bright land beyond the grave,
 We'll worship thee with souls set free,
 And give as Mary gave.

35. To St. Alphonsus.

1 Hark! Angelic songs resounding
 Thro' the happy courts of heaven!
 For the triumph of Alphonsus
 Endless praise to God is given.

Chorus.—Saint Alphonsus! holy Patron
 Of our Confraternity,
 Let thy children sing thy praises
 In a blest eternity.

2 See Alphonsus, silent kneeling,
 Wrapt in loving extasy,
 At the altar where his Jesus
 Hides in love his majesty.

Chorus.—Saint Alphonsus! dearest Father!
 Would our hearts were like to thine;
 Make us share thy deep devotion
 To this Sacrament divine.

3 By the crib where Jesus, trembling,
 Lies upon a little straw,
 See Alphonsus lowly bending,
 Lost in tenderness and awe.

Chorus.—Blessed Father! make thy children
 Love the Babe of Bethlehem,
 Till with thee we see his glory
 In the New Jerusalem.

4 Lost in loving contemplation
 Of the Passion of his Lord,
 See Alphonsus, pierced with anguish,
 Shares in Mary's bitter sword.

Chorus.—Saint Alphonsus! our offences
 Nailed thy Jesus to the wood,
 Pray that they may now be cancelled
 By his sweet and saving blood.

5 When Alphonsus speaks of Mary,
 When his lips pronounce her name,
 Every word with love is burning
 And his hearers catch the flame.

Chorus.—Saint Alphonsus! holy Father!
 Hear our praises, grant our prayer:
 Make us love our Blessed Mother
 And in heaven her glory share.

36. *The Four Great Truths which every Christian must know.*

I.

There is one true and only God,
 Our Maker and our Lord,
 And he created everything
 By his Almighty Word.

Chorus.—All this and all the Church doth teach
 My God I do believe;
 For thou hast bid us hear the Church,
 And thou canst not deceive.

II.

But in this one and only God,
 There yet are Persons Three,
 The Father, Son, and Holy Ghost,
 One Blessed Trinity.

Chorus.—All this, &c.

III.

The Second Person, God the Son,
 Came down on earth to dwell;
 Took flesh and died upon the cross
 To save our souls from hell.

Chorus.—All this, &c.

IV.

The good, with God in heaven above
 Will ever happy be;
 The wicked in the flames of hell
 Will burn eternally.

Chorus.—All this, and all the Church doth teach,
 My God, I do believe;
 For thou hast bid us hear the Church,
 And thou canst not deceive.

37. *The Ten Commandments.***I.**

I AM THE LORD—and thou shalt serve
No other gods but me.
Religion true thou shalt observe,
Faith, Hope and Charity.

II.

THOU SHALT NOT TAKE GOD'S NAME IN VAIN,
Nor swear unlawfully;
Things holy thou shalt not profane,
Nor curse irreverently.

III.

**REMEMBER THAT THOU SANCTIFY
THE HOLY SABBATH DAY:**
Work not without necessity;
Hear holy Mass and pray.

IV.

THY PARENTS HONOUR, serve and love,
And cheerfully obey;
And servants must obedient prove,
When without sin they may.

V.

THOU SHALT NOT KILL,—nor vengeance take,
Nor hate thy enemy:
Forgive and love for Jesus' sake,
All that have injured thee.

The same commandment does beside
Forbid all drunkenness;
Self injury and suicide,
And eating to excess.

VI.

DO NOT COMMIT ADULTERY,
In thoughts, words, deeds or looks;
Beware of evil company,
And read not dangerous books.

VII.

THOU SHALT NOT STEAL, nor keep, nor waste,
 Nor cheat in any way;
 Ill-gotten goods restore in haste,
 And lawful debts repay.

VIII.

FALSE WITNESS THOU SHALT NEVER BEAR,
 Nor tell a wilful lie;
 Detraction, if thou canst, repair,
 As well as calumny.

IX. AND X.

THOU SHALT NOT COVET NEIGHBOUR'S WIFE,
 Nor look with lustful eye:
 THOU SHALT NOT COVET NEIGHBOUR'S GOODS,
 Nor eye them enviously.

38. *St. Patrick's Day.*

- 1 All praise to St. Patrick, who brought to our mountains
 The gift of God's faith, the sweet light of His love!
 All praise to the shepherd who showed us the fountains
 That rise in the Heart of the Saviour above!
 For hundreds of years,
 In smiles and in tears,
 Our saint has been with us, our shield and our stay;
 All else may have gone—
 St. Patrick alone—
 He hath been to us light when earth's lights were all set,
 For the glories of faith they can never decay:
 And the best of our glories is bright with us yet,
 In the faith and the feast of St. Patrick's day.
- 2 There is not a saint in the bright courts of heaven
 More faithful than he to the land of his choice;
 Oh, well may the nation to whom he was given,
 In the feast of their sire and apostle rejoice!
 In glory above,
 True to his love,
 He keeps the false faith from his children away:

The dark false faith,
 Far worse than death—
 O he drives it far off from the green sunny shore,
 Like the reptiles which fled from his curse in dismay;
 And Erin, when error's proud triumph is o'er,
 Will still be found keeping St. Patrick's day.

39. *Mission Hymn.*

- 1 O come to the merciful Saviour that calls you,
 O come to the Lord who forgives and forgets:
 Though dark be the fortune on earth that befalls you,
 There's a bright home above where the sun never sets.
- 2 O come then to Jesus, whose arms are extended
 To fold his dear children in closest embrace.
 O come, for your exile will shortly be ended:
 And Jesus will show you his beautiful face.
- 3 O sons of St. Patrick, dear children of Erin,
 'Tis God that hath kept you your wonderful faith:
 Ah love him then, love him; for the dark night is near-
 ing,
 And the light of his love shall be with you in death.
- 4 Then come to the Saviour, whose mercy grows brighter
 The longer you look at the depth of his love;
 And fear not, 'tis Jesus! and life's cares grow lighter,
 As you think on the home and the glory above.
- 5 Have you sinned as none else in the world have before
 you?
 Are you blacker than all other creatures in guilt?
 O fear not! O fear not! the mother that bore you
 Loves you less than the Saviour whose blood you have
 spilt.
- 6 O come then to Jesus, and say how you love him,
 And swear at his feet you will keep in his grace;
 For one tear that is shed by a sinner can move him,
 And your sins will drop off in his tender embrace.

- 7 Then come to his feet and lay open your story
 Of suffering and sorrow, of guilt and of shame;
 For the pardon of sin is the crown of his glory,
 And the joy of our Lord to be true to his name.
- 8 O come then to Jesus and drink of his fountains!
 O come, for who needs not his mercy and love?
 Believe me, dear children, that Erin's green mountains
 Are dull to the bright land that waits you above.

40. *Adeste Fideles.*

- 1 Adeste fideles,
 Læti triumphantes;
 Venite, venite in Bethlehem;
 Natum videte
 Regem angelorum:
 Venite adoremus,
 Venite adoremus,
 Venite adoremus Dominum.
- 2 Deum de Deo,
 Lumen de lumine,
 Gestant puellæ viscera:
 Deum verum,
 Genitum non factum:
 Venite adoremus, &c.
- 3 Cantet nunc Io!
 Chorus angelorum:
 Cantet nunc aula cœlestium,
 Gloria
 In excelsis Deo!
 Venite adoremus, &c.
- 4 Ergo qui natus
 Die hodierna,
 Jesu tibi sit gloria,
 Patris æterni
 Verbum caro factum!
 Venite adoremus, &c.

41. *Te Deum.*

Te Deum laudamus: te Dominum confitemur.

Te æternum Patrem omnis terra veneratur.

Tibi omnes angeli. tibi cœli et universæ potestates.

Tibi Cherubim et Seraphim, incessabili voce proclamant:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,

Pleni sunt cœli et terra, majestatis gloriæ tuæ.

Te gloriosus Apostolorum chorus.

Te prophetarum laudibilis numerus.

Te martyrum candidatus laudat exercitus.

Te per orbem terrarum sancta confitetur Ecclesia.

Patrem immensæ majestatis.

Venerandum tuum verum et unicum Filium.

Sanctum quoque Paraclitum Spiritum.

Tu rex gloriæ, Christe.

Tu Patris sempiternus es Filius.

**Tu ad liberandum suscepturus hominem, non horruisti
Virginis uterum.**

**Tu, devicto mortis aculeo, aperuisti credentibus regna
cœlorum.**

Tu ad dexteram Dei sedes, in gloria Patris.

Judex crederis esse venturus.

**Te ergo, quæsumus, tuis famulis subveni, quos pretioso
sanguine redemisti.**

Æterna fac cum Sanctis tuis, in gloria numerari.

**Salvum fac populum tuum, Domine, et benedic hæredi-
tati tuæ.**

Et rege eos, et extolle illos usque in æternum.

Per singulos dies benedicimus te.

**Et laudamus nomen tuum in sæculum, et in sæculum
sæculi.**

Dignare, Domine, die isto, sine peccato nos custodire.

Miserere nostri, Domine, miserere nostri.

**Fiat misericordia tua, Domine, super nos, quemadmo-
dum speravimus in te.**

In te, Domine, speravi, non confundar in æternum.

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudemus et superexaltemus eum in sæcula.

CHAPTER XVI.

PRAYERS SUNG AT BENEDICTION.

I.

O salutaris Hostia!
 Quæ cœli pandis ostium;
 Bella premunt hostilia;
 Da robur, fer auxilium.

II.

Uni trinoque Domino,
 Sit sempiterna gloria;
 Qui vitam sine termino,
 Nobis donet in patria. Amen.

Litany of the Blessed Virgin.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de cœlis Deus, miserere nobis.

Fili Redemptor mundi Deus, miserere nobis.

Spiritus Sancte Deus, miserere nobis.

Sancta Trinitas, unus Deus, miserere nobis.

Sancta Maria,	Virgo clemens,
Sancta Dei genitrix,	Virgo fidelis,
Sancta Virgo Virginum,	Speculum justitiæ,

Mater Christi,	Sedes sapientiæ,
Mater divinæ gratiæ,	Causa nostræ lætitiæ,

Mater purissima,	Vas spirituale,
Mater castissima,	Vas honorabile,

Mater inviolata,	Vas insigne devotionis,
Mater intemerata,	Rosa Mystica,

Mater amabilis,	Turris Davidica,
Mater admirabilis,	Turris eburnea,

Mater Creatoris,	Domus aurea,
Mater Salvatoris,	Fœderis arca,

Virgo prudentissima,	Janua cœli,
Virgo veneranda,	Stella matutina,

Virgo prædicanda,	Salus infirmorum,
Virgo potens,	Refugium peccatorum,

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Ora pro nobis.

Consolatrix afflictorum,	Regina Martyrum,	Ora pro nobis
Auxilium Christianorum,	Regina Confessorum,	
Regina angelorum,	Regina Virginum,	
Regina Patriarcharum,	Regina Sanctorum omnium	
Regina Prophetarum,	Regina sine labe originali	
Regina Apostolorum,	concepta,	

Agnus Dei qui tollis peccata mundi, parce nobis, Domine.
 Agnus Dei qui tollis peccata mundi, exaudi nos, Domine.
 Agnus Dei qui tollis peccata mundi, miserere nobis.
 Christe, audi nos.
 Christe, exaudi nos.

V. Ora pro nobis, sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

I.

Tantum ergo Sacramentum,
 Veneremur cernui;
 Et antiquum documentum,
 Novo cedat ritui;
 Præstet fides supplementum,
 Sensuum defectui.

II.

Genitori, genitoque,
 Laus et jubilatio,
 Salus, honor, virtus quoque,
 Sit et benedictio:
 Procedenti ab utroque,
 Compar sit laudatio. Amen.

V. Panem de cœlo præstitisti eis.

R. Omne delectum in se habentem. (Alleluia.)

BOOK V.

THE SUNDAY SCHOOL TEACHER'S ASSISTANT.

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CHAPTER I.

PRINCIPLES USEFUL IN THE INSTRUCTION OF CHILDREN.

A series of instructive questions and answers on the above subjects is offered here, because these subjects are constantly treated in Sunday school and in preparing children for the sacraments. These questions and answers are not intended for learning by heart, but for a different purpose, which will be mentioned later.

The following principles are suggested in the instruction of children. 1. When a question is proposed to a child, it is desirable that the question, as far as possible, should have such a relation to the child's ideas as to draw out of the child the answer or something of it, or at least that when the answer has been given, the child should, from its own perceptions or little stock of ideas,

be able to see the connexion betwixt the question and the answer. 2. As a consequence of the preceding principle, it will often be necessary before putting a question to a child, especially if of an abstract nature, to prepare the way by putting a previous question referring to something the child already knows. If I simply say to a child, "a sacrament is an outward sign of inward grace," most surely the child will be little wiser after hearing these words. Therefore I would previously explain the principal word "sign" by referring to something within the range of a child's ideas, thus, "If you see smoke going out of a chimney, is not that a sign of fire?" So I say to a child, "The grace of God helps you." But I would previously say, "If somebody falls down and a person comes to lift him up, is not that helping him?" Previous comparisons of this kind ought to abound in the instruction of children, for without them it is almost impossible for children to see the force of words, or even understand them. 3. A question should, as far as possible, have reference not to a multiplicity of ideas, but to one single simple idea, for one idea at a time is enough for a child. It is quite clear that a person may not be able to carry a certain load all at once, but divide it and the whole will be carried successively. A long answer is too great a load for many children. If it were divided there would be no difficulty. 4. It is necessary that one question or idea should follow another step by step in the order in which they *naturally* come, for an example we refer again to questions on the holy Eucharist, p. 223. If this principle be not observed the thread of the child's ideas will be broken, and then it will learn only words and not ideas. 5. When by a series of questions the whole subject

has been questioned out of a child, then and not until then one should give the term or definition or whole subject in one answer. If you make a child repeat a definition or term before it knows the meaning of it, the child will repeat it mechanically without interest and without attention. "Let everything pass through the understanding before you lodge it in the memory."—*Training System*, p. 401. For example, I say to a child, "What is the holy Eucharist?"—the child does not understand Greek, neither is there in the word Eucharist anything which has the slightest relation to the child's ideas. The child consequently returns no answer. I supply the answer and make the child learn it by heart. The child repeats the words as a parrot and attaches no idea to them, it is "vox et præterea nil." Hence a complaint is often made that children with difficulty realize the holy Eucharist in their ideas,—and no wonder. If the reader will refer to p. 223 he will find that a different method is adopted. The term holy Eucharist is not proposed to the child until by a series of questions on things familiar to the child, it has been made to realize the idea. Thus the child is questioned about people kneeling at the altar, receiving something from the priest, what it appears or looks like, &c., then the child is told that although it looks like bread it is *not* bread, that it is flesh, the flesh of Jesus Christ, &c. The child having thus realized the idea will easily retain the name. This method has been so successful that on missions quantities of children of four, five and six years of age have been found to understand the holy Eucharist most distinctly and perfectly. See also a series of questions and answers in the *Hymn-book for Sunday School*, (p. 30) 6. Instruction to children should almost

wholly be made up of four elements, the minute step by step questioning system mentioned above, stories, comparisons and narration, of little circumstances. When you tell a story to children or use a comparison, nothing interests them and rivets their attention so much as to picture it out by little circumstances. For example, in the comparison used before of a man who had fallen, to show a child what is meant by grace helping us, one should picture out the fall, by speaking of bruises, pain, incapacity to rise, &c. 7. Abstract reasoning, long words, hard words, superfluous words, crush the incipient ideas of a child. With regard to the consequences of using words which are above the understand of a child, the following example is given as an illustration. "In one God there are three distinct Persons." We have scores of times heard children repeat it thus, "In one God there are three distant Persons." 8. It is useful sometimes after putting a question and getting an answer, to turn the answer into a question, thus: Q. When we disobey God what do we commit?—A. A sin. Q. When do we commit a sin?—A. When we disobey God." 9. It is useful for a child to repeat an explanation which it has heard. I describe original sin to a child. Then I say, What sin is this I have spoken about? The child will probably answer, Original sin. Then I say, Tell me what original sin is? This will draw out of the child a repetition of the explanation I have given. 10. Questions and answers are supposed to be in the style of conversation. In conversation if you make an answer you give the pronoun and not the noun. For example, I am asked what my coat is made of. I answer, *It* is made of cloth. I should not say, My coat is made of cloth. So in questions to children

we believe it is expedient that generally the pronoun should be used in the answer; if the noun is used instead it is unnatural and consequently embarrasses the children. Of course there may be some exceptional cases. 10. Moreover, in questioning children, especially little children, besides the use of very simple language, a great deal depends on the proper management of the voice. In speaking to children the voice must be very distinct, quiet, gentle, yet lively and varied in its tone, sometimes only an audible whisper, in fact the instructor will find *in the manner in which children speak themselves* the sole and only model to be followed in speaking to children.

It has already been remarked that the following questions and answers do not suppose any previous learning by heart. They are intended to suggest ideas to children rather than a given form of words to be learnt by heart. A distinct and simple idea will remain in a child's mind when a form of words even often repeated will not remain. These questions may be used in preparing children for the sacraments, or at any other time when there is occasion to instruct children on these important subjects. Any teacher, even with little training, could make use of them.

The following method, called the elliptic method, is suggested for using these questions and answers. 1. The teacher reads to the children each of the questions successively. 2. After each question the teacher waits for a moment to give the children an opportunity of making an answer or guess, and the questions are generally framed so simply that the children will be able to answer, or in other words a series of ideas will be drawn out of the children. 3. The teacher, after allowing the

children a moment to answer, can read the answer from the book.

CHAPTER II.

INSTRUCTION ON ORIGINAL SIN.

N.B. The teacher reads the question to the children. 2. He allows them two or three moments to guess the answer. 3. He reads the answer from the book.

1. *The Sin of our first Parents.*

Question. When we disobey God what do we commit ?

Answer. A sin.

Q. What do we do when we commit a sin ?

A. We disobey God.

Q. Who committed the first sin in the world ?

A. Our first parents.

Q. Who were our first parents ?

A. Adam and Eve.

Q. Where did they commit the sin ?

A. In Paradise.

Q. What was Paradise ?

A. A beautiful garden.

Q. What did our first parents do in Paradise ?

A. They eat some fruit.

Q. What fruit did they eat ?

A. The fruit of the Tree of Knowledge.

Q. If you eat some fruit is it a sin ?

A. No.

Q. Why was it a sin for our first parents to eat the fruit ?

A. Because they disobeyed God.

Q. What had God said to them ?

A. He said, "You shall not eat of the Tree of Knowledge."

2. *We are born in this Sin.*

Q. When a baby is born, is there sin in its soul ?

A. Yes.

Q. What is there in a baby's soul when it is born?

A. A sin.

Q. Did the baby commit the sin?

A. No.

Q. Cannot a baby commit sin?

A. No.

Q. Why cannot a baby commit sin?

A. Because it has no sense.

Q. Where does the sin come from which is in the baby's soul?

A. From our first parents.

Q. If the baby dies with this sin in its soul, can it go to heaven?

A. No.

Q. Can this sin be washed from the baby's soul?

A. Yes.

Q. What washes this sin from the baby's soul?

A. Baptism.

Q. What is baptism?

A. A sacrament.

3. *The name of this sin.*

Q. What is this sin called that comes to us from our first parents?

A. Original sin.

Q. What does "original" mean?

A. It means where a thing comes from.

Q. Why is this sin called original sin?

A. Because it comes to us originally from our first parents.

Q. What is original sin?

A. The sin in which we are all born.

CHAPTER III.

INSTRUCTION ON ACTUAL SIN.

Q. If we break God's commandments, what do we commit?

A. A sin.

Q. When do we commit sin?

- A. When we break God's commandments?
 Q. Can a baby commit sin?
 A. No.
 Q. Why cannot a baby commit sin itself?
 A. Because a baby has no sense.
 Q. Will a baby ever be able to commit a sin?
 A. Yes.
 Q. When will a baby be able to commit a sin itself?
 A. When it has sense.
 Q. Why can we commit sin when we have sense?
 A. Because we know the difference betwixt good and bad.
 Q. When we commit sin ourselves what is it called?
 A. Actual sin.
 Q. Why is it called actual sin?
 A. Because we actually commit it ourselves.
 Q. What is actual sin?
 A. The sin we ourselves commit.
-

CHAPTER IV.

INSTRUCTION ON MORTAL SIN.

1. *Mortal sin kills the Soul.*

- Q. What is a great sin called?
 A. It is called a mortal sin.
 Q. What does the word *mortal* mean?
 A. It means death.
 Q. Do we die when we commit a mortal sin?
 A. Yes.
 Q. Does the body die if we commit a mortal sin?
 A. No.
 Q. What dies when we commit a mortal sin?
 A. The soul dies.
 Q. What happens to the soul when it dies?
 A. It loses its life.
 Q. What is the life of the soul?
 A. The grace of God.
 Q. Can we see a soul die?
 A. No.
 Q. Who says that the soul dies if we commit a mortal sin?
 A. God says so.

Q. What does God say?

A. He says, "The soul that sinneth the same shall die."
Ezech. xviii.

2. Mortal Sin is punished in Hell.

Q. If you injure somebody do you deserve to be punished?

A. Yes.

Q. If you injure your father do you deserve to be punished more?

A. Yes.

Q. Why do you deserve to be punished more for injuring your father?

A. Because I ought to have more respect for my father.

Q. If you commit a sin is it an injury to God?

A. Yes.

Q. What do you deserve if you do a great injury to God?

A. I deserve the greatest punishment.

Q. Why do you deserve the greatest punishment if you do a great injury to God?

A. Because I ought to have the greatest respect and love for God.

Q. Why?

A. Because he is so good and he is my Creator.

Q. What is the greatest punishment?

A. To go to hell.

Q. Do they go to hell for mortal sin?

A. Yes.

Q. Will they ever come out of hell?

A. No.

Q. What do people go to hell for?

A. For mortal sin.

Q. What should we do if we have the misfortune to commit a mortal sin?

A. Make an act of contrition directly and go to confession as soon as we can.

Q. What is a mortal sin?

A. A great offence against God.

CHAPTER V.

INSTRUCTION ON VENIAL SIN.

Q. Which is worse, to die or only to feel weak?

A. To die is worse.

Q. Does mortal sin make the soul die ?

A. Yes.

Q. Is there any kind of sin which does not make the soul die ?

A. Yes.

Q. What is it called ?

A. Venial sin.

Q. What does "venial" mean ?

A. It means pardon.

Q. Why is this sin called venial ?

A. Because it is more easily pardoned.

Q. Does venial sin make the soul die ?

A. No.

Q. What does venial sin do to the soul ?

A. It makes the soul weak.

Q. How is the soul when it is weak ?

A. It is not so good as it was before.

Q. Why does not venial sin make the soul die as well as mortal sin ?

A. Because venial is not so great as mortal sin.

Q. Does venial sin displease God ?

A. Yes.

Q. Where are people punished for mortal sin ?

A. In hell.

Q. Where are they punished for venial sin ?

A. In purgatory.

Q. Do they ever come out of purgatory again ?

A. Yes.

Q. Where do they go to when they come out of Purgatory ?

A. To heaven.

Q. What is venial sin ?

A. A sin which displeases God, but does not make the soul die.

CHAPTER VI.

INSTRUCTION ON THE SACRAMENT OF PENANCE.

HOW TO GET READY FOR CONFESSION.

1. *Prayer.*

Q. Did you ever hear of people going to confession ?

A. Yes.

Q. When you go to confession what Sacrament is it ?

A. The sacrament of Penance.

Q. Who helps you to make a good confession ?

A. God helps me.

Q. How can you get help from God ?

A. I must *pray* for it.

2. *Examination of Conscience.*

Q. What do you tell the priest at confession ?

A. I tell my sins to the priest.

Q. Can you tell your sins unless you remember them ?

A. No.

Q. Then what must you do about your sins before you go to Confession ?

A. I must try to remember them.

Q. When you try to remember your sins before Confession what is it called ?

A. Examination of conscience.

Q. What is examination of conscience ?

A. Trying to remember my sins before confession.

Q. If you remember a mortal sin must you try to remember how many times you did it ?

A. Yes.

Q. If you cannot remember how many times you did it, what must you do ?

A. I must try to remember how many times I did it in a day, or a week, or a month, or a year.

3. *Contrition.*

Q. Will your sins be forgiven if you are not sorry for them

A. No.

Q. Then after you have found out your sins what else must you do ?

A. I must try to be *sorry* for them.

Q. Then now tell me how many things there are to be done before you go to confession.

A. Three things.

Q. Which are they ?

A. First, I must pray to God ; secondly, I must try to find out my sins ; thirdly, I must be sorry for them.

PARTS OF THE SACRAMENT.

I. CONTRITION.

Q. If you had injured somebody would you like him to forgive you?

A. Yes.

Q. If you wanted him to forgive you what would you say to him?

A. I should say I was sorry.

Q. Is sin an injury to God?

A. Yes.

Q. When you confess your sins must you be sorry for them?

A. Yes.

Q. If you are not sorry for your sins will they be forgiven?

A. No.

Q. When you are sorry for your sins what is it called?

A. Contrition.

1. *Interior.*

Q. If you only say that you are sorry and are not really sorry, can your sins be forgiven?

A. No.

2. *Supernatural.**In its origin.*

Q. If you are not sorry for your sins, can any one change your heart and make you sorry?

A. Yes.

Q. Who can make you sorry?

A. God.

Q. How can you get sorrow from God?

A. I must pray for it.

In its motive.

Q. Must you be sorry for your sins?

A. Yes.

Q. Who is offended by sin?

A. God.

Q. Why must you be sorry?

A. For offending God.

Q. Why must you be sorry for offending God?

A. Because he is *so good*.

Q. Does God punish people for sin?

A. Yes.

Q. If you are only sorry for the punishment and not sorry for offending God, will your sins be forgiven?

A. No.

Q. Is it good to think how you have lost heaven and deserved hell for your sins?

A. Yes.

3. *Sovereign.*

Q. Must you be very sorry for offending God?

A. Yes.

Q. Must you be more sorry for offending God than for any thing else?

A. Yes.

Q. If you were most sorry for doing something, would you do it again?

A. No.

Q. Would you do it again for any thing?

A. No.

4. *Universal.*

Q. Must you be sorry for your mortal sins?

A. Yes.

Q. Must you be sorry for *all* your mortal sins?

A. Yes.

Q. If you are not sorry for one mortal sin, will it be forgiven?

A. No.

Q. If you are not sorry for one mortal sin but sorry for the others, will the others be forgiven?

A. No.

Q. Why will not God forgive the mortal sins you are sorry for?

A. Because there is one mortal sin I am not sorry for.

Q. Can you please God as long as you love one mortal sin?

A. No.

Q. Why cannot you please God as long as you love one mortal sin?

A. Because I love what God hates.

5. *Firm purpose of amendment.**Necessity.*

Q. If you had injured somebody and meant to injure him again, would you deserve forgiveness?

A. No.

Q. When you go to confession, if you mean to commit the sin again will it be forgiven?

A. No.

Q. When you are getting ready for confession, must you tell God that you will not sin again?

A. Yes.

Q. When you tell God that you will not sin again what is that called?

A. A firm purpose of amendment.

The means of amendment.

Q. Which is the best way not to catch a fever?

A. To keep away from it.

Q. Which is the best way not to commit sin?

A. To keep away from it.

Q. When people try to make you commit sin what is it called?

A. Tempting me.

Q. If people tempt you to commit sin what should you do?

A. I should *keep away* from them.

Q. Who helps you to keep away from them?

A. God.

Q. How can you get God's help?

A. I must *pray* for it.

Q. How many things are there in contrition?

A. Two things.

Q. Which are they?

A. First, to be sorry for offending God because he is so good.

Q. What else?

A. Secondly, a firm purpose not to sin again.



Q. What is contrition?

A. It is to be sorry for offending God, because he is so good, and a firm purpose not to offend him again.

II. CONFESSION.

Q. When people are sick do they like to be cured ?

A. Yes.

Q. Whom do they go to to get cured ?

A. They go to a doctor.

Q. Why do they go to the doctor ?

A. Because the doctor can cure them.

Q. What do they tell the doctor ?

A. They tell him their sickness.

Q. When a sinner wants his sins to be forgiven, whom does he go to ?

A. He goes to the priest.

Q. Why does he go to the priest ?

A. Because the priest can forgive sins.

Q. Who says the priest can forgive sins ?

A. Jesus Christ says so.

Q. What did Jesus Christ say to the priests ?

A. He said, "Whose sins you shall forgive, they are forgiven." John xx.

Q. When the sinner goes to the priest does he tell the priest anything ?

A. Yes.

Q. What does he tell the priest ?

A. He tells him his sins.

Q. When the sinner tells his sins to the priest, what is it called ?

A. It is called confession.

Q. What is confession ?

A. Telling our sins to the priest.

Q. Why does the sinner tell his sins to the priest ?

A. To get them forgiven.

WHAT SINS WE MUST CONFESS.**1. Sins after Baptism.**

Q. Are you obliged to tell the sins committed *before* Baptism ?

A. No.

Q. Why not ?

A. Because the sins before Baptism are not forgiven by the sacrament of penance.

Q. What sacrament forgives them ?

A. The sacrament of Baptism.

Q. Then what sins do you tell at Confession ?

A. The sins committed *after* Baptism.

2. *Mortal sins.*

Q. Are you obliged to confess *all* your mortal sins?

A. Yes.

3. *Venial sins.*

Q. Are you obliged to confess venial sins like you are obliged to confess mortal sins?

A. No.

Q. Is it very good to confess venial sin?

A. Yes.

4. *Concealment of sins.*

Q. If you remember a mortal sin must you confess it ?

A. Yes.

Q. If you remember it and do not tell it because you are afraid or ashamed, will it be forgiven?

A. No.

Q. Will the other sins which you tell in that confession be forgiven?

A. No.

Q. Why will not the other sins be forgiven?

A. Because it is a bad confession.

Q. If a person knowingly conceal a sin in confession can he get it forgiven?

A. Yes.

Q. How can he get it forgiven?

A. By confessing it.

Q. Must he make all the confession over again?

A. Yes.

Q. Why must he make all the confession over again?

A. Because it was a bad confession.

Q. If you are afraid to tell a sin in confession, what should you say to the priest?

A. I should say, "Father help me, because I am afraid to tell a sin."

Q. Will the priest be glad to help you?

A. Yes.

5. *Sins forgotten.*

Q. Is concealing a sin in confession the same as forgetting a sin?

A. No.

Q. If you conceal a mortal sin does it make the confession bad?

A. Yes.

Q. If you forget a sin, does it make the confession bad?

A. No.

Q. If you forget a sin is it forgiven along with the others?

A. Yes.

Q. Why does God forgive the sin you forget?

A. Because he knows that I am sorry for it.

Q. If you remember it afterwards, should you confess it?

A. Yes.

Q. Why must we confess a mortal sin we forget after it is forgiven?

A. Because we are obliged to confess all our mortal sins.

Q. When must you confess the mortal sin which you forgot?

A. At my next confession.

6. *Matter for the Sacrament.*

Q. Must you always be sorry for your sins before they can be forgiven?

A. Yes.

Q. If you have only venial sins to confess must you be sorry for them?

A. Yes.

Q. If you think you are not sorry enough for your venial sins, what must you confess?

A. I must confess a mortal sin.

Q. But how can you confess a mortal sin when you have not done a mortal sin since your last confession?

A. I must confess over again a mortal sin which I confessed before.

III. SATISFACTION.

Q. If a child has done wrong does it deserve to be punished?

A. Yes.

Q. If a child is punished for doing wrong, is it likely to do wrong again?

A. No.

Q. After confession does the priest give you some prayer to say or some good work to do?

A. Yes.

Q. What is it called?

A. A penance.

Q. Why does the priest give you a penance after confession?

A. To teach me not to commit sin again.

Q. Is there any other reason why the priest gives you a penance?

A. Yes ; because I deserve a penance for offending God.

Q. When you do the penance do you satisfy God?

A. Yes.

Q. What do you satisfy him for?

A. For the injury of my sin.

Q. When you satisfy God by penance what is it called ?

A. Satisfaction.

Q. What is satisfaction?

A. Doing the penance given by the priest.

IV. ABSOLUTION.

Q. Who forgives your sins at confession?

A. The priest.

Q. Who gave the priest power to forgive sin?

A. Jesus Christ.

Q. What did Jesus Christ say ?

A. He said, " Whose sins you shall forgive they are forgiven."

John xx.

Q. When the priest forgives your sins what is it called ?

A. Absolution.

Q. What is absolution?

A. It is forgiveness of sins.

Q. What does the word absolution mean?

A. It means loosening a thing and taking it away.

Q. What does the priest take away from you at confession?

A. He takes away my sins.

Q. What words does the priest say when he forgives your sins?

A. He says, " I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."

EFFECTS OF THE SACRAMENT OF PENANCE.

Q. Does the body die?

A. Yes.

Q. Will it ever come to life again?

A. Yes.

Q When will the body come to life again ?

A. At the last day.

Q. What is that called ?

A. The resurrection of the body.

Q. Does the soul die ?

A. Yes.

Q. What makes the soul die ?

A. Mortal sin.

Q. Can the soul come to life again ?

A. Yes.

Q. What sacrament makes the soul come to life again ?

A. The sacrament of penance.

Q. Can the soul die again after it has come to life again ?

A. Yes.

Q. Does the soul need the grace of God to keep it alive ?

A. Yes.

Q. What sacrament gives this grace ?

A. The sacrament of penance.

CHAPTER VII.

HOW TO PREPARE CHILDREN FOR CONFESSION.

When a number of children are going to Confession together, it will profit them more if they are assisted rather than left to themselves. We therefore recommend the teacher or person who has charge of them to read to them the following preparation for Confession. The children can repeat the *prayers* after the reader two or three words at a time. N.B. If there be need to instruct the children about Confession, see a method of instructing them, p. 193.

1. *Ask God to help you.*

O my God, help me to make a good Confession, to know my sins, and to be truly sorry for them, because they have offended thee. Keep me from sin for the time to come. Help me, that I may

sincerely and humbly confess all my sins, and that I may keep back nothing in my heart. My dear angel guardian, to your care I am given, watch over me and help me.—*A few Hail Mary's might be said.* Read then the examination of conscience slowly.

2. *Examine your conscience.*

If there be any mortal sin which you committed, you must try to find out how many times you did it each day, or week, or month, or year. Do not be afraid to tell your sins at Confession. (*See below, Concealment of Sins, p. 211.*)

EXAMINATION OF CONSCIENCE.

First Commandment.

1. Did you say your prayers, morning and night, or say them ill?

2. Did you go to prayers or sermons in Protestant churches and give scandal by it, or join with them in their worship, or read Protestant books?

3. Did you wilfully doubt, or disbelieve, or deny the Catholic Faith, or speak against it?

4. Did you despair of God's help, or expect God to help you without doing what you should to get his help—murmur against God or his providence?

5. Were you good to the poor?

6. Did you lead others into sin?

7. Did you ask fortune-tellers to tell your fortune, or those who use charms, signs, toss-cups, cut-cards, &c., or read books about those things?

8. Did you behave ill in chapel, or to any holy thing or person?

9. Did you receive holy Communion after breaking your fast—neglect to say your penance after confession—receive any sacrament with bad dis-

positions—Did you knowingly conceal a mortal sin at confession through fear or shame?

How many times each sin?

Second Commandment.

1. Did you speak ill of God or of his saints, or of what is holy?

2. Did you curse any one—was it from your heart or with God's name?

3. Did you take a false oath, or an oath to do what is sinful?—or had you a habit of taking oaths—did you break a lawful oath?

How many times each sin.

Third Commandment.

1. Did you work on Sundays or holidays without necessity?

2. Did you stop away from mass on Sundays or holidays by your own fault—or play, or talk, or behave ill during mass—or stop away from catechism or Sunday-school, &c.?

How many times each sin?

Fourth Commandment.

1. Did you love your father and mother as you ought and help them when you could?

2. Did you show a want of respect for your father and mother—was it very great disrespect, for example, striking them, or in their hearing cursing them or calling them very bad names, or mocking them in their sight?

3. Did you disobey them, for example, by stopping away from school or refusing to do something for them, or did you disobey them in some great thing, such as going into bad company against their orders?

How many times each sin?

Fifth Commandment.

1. Did you desire some great harm to yourself or another—was it from your heart?

2. Did you quarrel, fight, keep hatred and spite—take revenge—do harm to the life or health of yourself or another—were you guilty of drunkenness?

How many times each sin?

Sixth and Ninth Commandments.

1. Immodest thoughts or desires. (*Did you try to put them away.*)

2. Immodest looks or words.

3. Immodest actions, alone by yourself or with others, with married persons, with relations, or with any thing.

4. Going into bad company or to bad dances, &c. Reading or keeping bad books.

How many times each sin?

Seventh and Tenth Commandments.

Did you steal? what did you steal? how often?—did you help others to steal—receive stolen things—cheat in buying or selling—or in any way injure another—did you restore to another what belongs to him—pay your debts—break any bargain or agreement?

How many times each sin?

Eighth Commandment.

Did you tell lies—did the lies do great harm—were you guilty of unjust suspicions—rash judgments—backbiting, or speaking ill of others—taking away any one's character—did you restore his good name as much as you could—use bad lan-

guage to others, read their letters—cause quarrels by tale-bearing?

How many times each sin?

Commandments of the Church.

1. Not keeping the abstinence or fast.
2. Neglecting the sacraments or your Easter duties.
3. Being in secret and forbidden Societies.

Capital Sins.

Pride, covetousness, lust, anger, gluttony, envy, sloth?

How many times each sin?

(EXAMINATION OF CONSCIENCE FOR *LITTLE CHILDREN*.)

I. Did you say your prayers, morning and night?

II. Did you say bad words or curse—did you curse with God's name?

III. Did you stop away from mass on Sundays by *your own fault*?

IV. Did you behave ill to your father or mother?

V. Did you get angry, fight, quarrel, &c.?

VI. and IX. Did you like thinking about bad, immodest things, or do *very bad* things with yourself or with others.

VII. and X. Did you steal—what did you steal?

VIII. Did you tell lies—speak ill of others?

Did you eat meat on Fridays or fast-days, by *your own fault*?

Did you wilfully conceal a mortal sin in confession?

How many times each sin?

N.B. Children often cannot well distinguish betwixt voluntary and involuntary in such things

as breaking abstinence, staying from mass on Sundays, &c.)

3. *Make an Act of Contrition.*

(N.B. Absolution is invalid when there is ignorance of the *four principal mysteries*, it is well to make little children repeat them before they go to confession, thus :)

1. There is one God.
2. In God there are three Persons, the Father, the Son, and the Holy Ghost.
3. God the Son, the Second Person, was made man and died to save us from sin and hell.
4. God will reward the good in heaven and punish the wicked in hell for ever.

You must detest your sins and be sorry for them, because you offended God by them. Also you must make up your mind not to sin any more, and to keep away from the places or people who led you into sin before, as the burnt child keeps away from the fire. This is contrition.

(We give the acts of contrition used in all the various dioceses in England and Ireland. It will be well to read first the act of contrition used in the diocese, and then the *two last* acts of contrition, 6 and 7. *page* 208 and 209.)

1. *Butler's Irish Catechism.*

O my God, I am heartily sorry for having offended thee ; and I detest my sins most sincerely, because they displease thee, my God, who art so deserving of all my love, for thy infinite goodness and most amiable perfections ; and I firmly purpose by thy holy grace never more to offend thee, and carefully to avoid all the occasions of sin.

2. English Catechism.

O my God, who art infinitely good, and always hatest sin, I beg pardon from my heart for all my offences against thee; I detest them and am heartily sorry for them, because they offend thy infinite goodness, and I firmly resolve, by the help of thy grace, never more to offend thee, and carefully to avoid the occasions of sin.

3. O'Reilly's Catechism.

O my God, I am heartily sorry for having offended thee, because thou art the chief good and worthy of all love, and everything that is sinful is displeasing to thee. I am resolved, by the assistance of thy divine grace, to amend my life.

4. Tuam Catechism.

O Lord, I am heartily sorry for having offended thee, because thou art infinitely good and amiable, and because sin is displeasing in thy sight. I purpose, by the aid of thy heavenly grace, henceforth to amend my life.

5. Devereux's Catechism.

I am heartily sorry, O my God, that I have offended thee, by transgressing thy divine commandments, and I detest these transgressions from my heart, because I love thee above all things, who art infinite goodness and infinite perfection; I now purpose, with the assistance of thy grace, never to offend thee hereafter.

6. Blessed Leonard of Port Maurice.

O my God, I am very sorry that I have sinned against thee, because thou art so good, and I will not sin again,

7. The Passion and death of our Lord.

O Jesus, my Creator, my Redeemer! I remember how you were nailed to the hard cross—how the holy blood came from your blessed body. And why did you suffer all these cruel pains? O Jesus, your blessed heart speaks to me, and tells me that you died a bitter death on the cross for the love of me, your poor child, to wash away my sins with your blood, and to save me from hell. Yes, it was my sins which nailed you to the cross, and made you die. O wicked sins, I hate and detest you. My good Jesus, I love you, and I am sorry with all my heart for sinning against you, because you are so good, and I promise you with a sincere heart that I will never sin again. Let me die rather than sin again. Jesus, have pity on my poor soul—you did not turn away your face from those who struck it and spit upon it; will you turn away from a soul that wants to love you? O Jesus, think how much it cost you to save my soul—how you bought it with your own blood, and died for it, and now, when you need not die any more to save me—when you have only to say the word—I forgive you—will you refuse to forgive your poor repenting child? Will you refuse to save a soul which you died to save? No, my Jesus, your heart is too kind and too good to refuse me pardon. I hope, I am sure you will pardon me.

Dear Mary, Mother of Jesus, speak to Jesus, and ask him to have pity on me, and forgive me.

Instruction about the way of making a Confession.

1. When you have said the acts of contrition, wait patiently till you can get to confession; if you have to wait some time, you can say your

beads or any prayer. It is good, just before you go to confession, to make the act of contrition again. 2. When you begin your confession, say, "Pray, Father, give me your blessing, for I have sinned," and half of the "I confess"; then tell the priest all your sins, especially the great sins, and how many times you did them as well as you can,—at least, how many times each day, or week, or month. When you have confessed your sins, say: "For these, and all other sins which I cannot remember, I am heartily sorry, purpose amendment, and humbly beg pardon of God, and penance and absolution of you, my father"—then the other half of the "I confess", then listen while the priest tells you what is good for your soul; receive the penance which he gives you, and do not forget it. 3. Then, if the priest sees that you are fit, he will give you the pardon of your sins, which is called *Absolution*. While the priest is giving you absolution, it is well to say again the act of contrition. "O my God, I am very sorry that I have sinned against thee, because thou art so good, and I will not sin again," or any act of contrition. Remember that in the moment when the priest says over you the great words of pardon and absolution, your sins are forgiven, the pains of hell are taken away, your soul is made bright and beautiful like an angel of God, and the kingdom of heaven is yours. 4. If you wilfully conceal a mortal sin in Confession, it cannot be forgiven till you are willing to tell it, and you will have to make the confession over again. At least say, "Father, there is something I do not like to tell." If you doubt whether something you do is good or bad, say, "Father, I have a doubt." For those who have only venial sins to confess, it is well to confess over again some great sin of their

past life. 5. When you have done your confession, go and kneel down again, and thank God for his great mercy to you.

Thanksgiving after Confession.

My God, I thank thee, for thy great mercy to me, a poor sinner. I know that the sweet Jesus died to save me. For the sake of Jesus thou hast saved me. My God, I thank thee with all my heart. O God, strengthen my weakness, keep me from those who tempt me. My God, may I die rather than offend thee again. Mary, my dearest mother, help me. My dear angel guardian, watch over me. (Then say some Hail Marys.)

Concealment of Sins in Confession.

(Children are naturally timid, and hence there is always danger of concealment. It is well to tell them some histories on this subject. We give two examples.)

A child once went to the altar to receive the holy communion. When this child was receiving the holy communion, nobody could see any difference betwixt it and the other children. When it had received holy communion, it came back from the altar and knelt down in its place. After kneeling there for a few moments, it fell down on the floor. Some people came to raise it up from the floor, but they found that its eyes were shut and it could not speak. They carried the poor child out of the chapel, and took it to a house that was near. The doctor was sent for, and he came and looked at the child, but he could not tell what was the matter with it. When the holy mass was finished, the priest went over to the house where the child was. He looked into its pale face and spoke to it. But the child made no answer, its eyes were still

shut, and it seemed to have no sense. The priest stood there wondering what could be the matter with the child. All at once the child opened its eyes and said these words,—“I made a bad communion this morning. When I went to confession, there was a great sin which I was frightened to tell, and I would not tell it.”—As soon as the child had said these words, it turned round and died !

There was a man who committed a great crime. He murdered a poor little child, he cut off its head. For seven years afterwards this wicked man thought that he saw something most frightful close beside him. It was the murdered child with its head off that seemed to be near him and to follow him everywhere. The pale lips of the murdered child seemed always to be saying to him,—“Oh ! you murdered me, you cut off my head.”

If there be any child that is frightened to tell a sin in confession and will not tell it, see what will happen to that child. It will very likely go up to the altar to receive holy communion along with the other children. Nobody will see any difference betwixt it and the others. It will receive the true body and blood of Jesus Christ like others, it will come back to its place, it will join with the others in the prayers after holy communion, and it will not look different from the others. It will go out of chapel with the rest and still nothing will happen to it. But the next time that child comes back into the chapel, something will happen to it. It will hear a voice which nobody else will hear. That voice will come from the altar, and that voice will say,—“O wicked child ! you made a bad confession and a bad communion. O wicked child ! you trampled on the body and blood

of Jesus Christ. O wicked child ! go back to confession and tell that sin which you were ashamed to tell."—Every time the child comes into the chapel, it will hear that terrible voice speak to it from the altar, and it will never have any peace in its heart till it goes to confession and tells the sin.

Then, for the love of Jesus, tell your sins in confession. The priest is not glad of sin, but he is glad to hear you tell your sins. If you will not tell your sins now, you will have to tell them before all the world at the day of judgment. If you tell them now they will be forgiven ; but if you tell them only at the day of judgment, they will not be forgiven. When the devil tempts you not to tell your sins, say, " My God, help me to tell my sins, because the devil is tempting me not to tell them." If you are frightened to tell your sins when you are making your confession, say to the priest, " Father, help me to tell my sins because I feel afraid." Remember—To forget a sin is no harm, only tell it afterwards when you remember it. But to remember a mortal sin at confession and then not to tell it, that is a terrible thing.

CHAPTER VIII.

THE SACRAMENT OF CONFIRMATION.

What is Confirmation ?

Confirmation is a sacrament by which we receive the Holy Ghost, to make us strong and perfect Christians, and soldiers of Jesus Christ.—*Douay Catechism.*

Confirmation is a sacrament which makes us strong and perfect Christians.—*Butler's Catechism.*

It is a sacrament that strengthens us and enables us to profess our faith openly.—*O'Reilly's Catechism.*

A sacrament that gives us grace and courage to confess our faith openly amidst peril and persecution, and imprints a character on the soul that is never effaced.—*Tuam Catechism*.

It is a sacrament instituted by Jesus Christ, to communicate to us the Holy Ghost in a particular manner in order to strengthen us in our faith, to make us perfect Christians and soldiers of Jesus Christ.—*Devereux's Catechism*.

Confirmation is a sacrament by which those who have been baptized are strengthened in grace and receive the Holy Ghost, to enable them to conquer temptation to sin, and to support persecution for the name of Christ.—*Liverpool Catechism*.

Question. Does Baptism make us Christians?

Answer. Yes.

Q. Does it make us strong and perfect Christians?

A. No.

Q. What sacrament makes us strong and perfect Christians?

A. The sacrament of Confirmation.

1. *The Minister of this Sacrament.*

Q. Who gives Confirmation?

A. The bishop.

2. *What the Bishop does at Confirmation.*

Q. What does the Bishop do when he confirms?

A. He anoints us.

Q. What does he anoint us with?

A. With holy chrism.

Q. What is the holy chrism made of?

A. Oil.

Q. Any thing else besides oil?

A. Yes; balm.

Q. What tree does the oil come from?

A. The olive tree.

Q. Is oil used to give light?

A. Yes.

Q. Does Confirmation give light?

A. Yes.

Q. What sort of light?

A. Light for the soul.

Q. Has balm a sweet smell?

- A. Yes.
 Q. Does the Holy Ghost make it sweet to do good ?
 A. Yes.
 Q. Is the balm mixed with the oil ?
 A. Yes.
 Q. When the oil is mixed with the balm is it holy chrism ?
 A. No.
 Q. What else does it want ?
 A. The bishop must consecrate it.
 Q. What is meant by consecrating it ?
 A. He makes it holy.
 Q. Is there one day in the year when the bishop consecrates holy chrism ?
 A. Yes.
 Q. What day is it ?
 A. Holy Thursday.
 Q. When is holy Thursday ?
 A. In the week before Easter.
 Q. When the bishop has consecrated the oil and balm is it holy chrism ?
 A. Yes.
 Q. What does the bishop do with holy chrism at confirmation ?
 A. He anoints with it.
 Q. Where does he anoint us ?
 A. On the forehead.
 Q. Does he put his hand to the forehead ?
 A. Yes.
 Q. What does he make on the forehead ?
 A. The sign of the cross.
 Q. What does he make the sign of the cross with ?
 A. With the holy chrism.

3. *The Form of Words.*

- Q. Does the bishop say any words whilst he anoints us ?
 A. Yes.
 Q. What words does he say ?
 A. He says, "*I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*"
 Q. Are we confirmed then ?
 A. Yes.

4. *Effects of Confirmation.*

Q. When the bishop confirms us do we receive anything ?

A. Yes.

Q. Is it for the body or soul?

A. For the soul.

Q. Do we receive one of the Persons of the Blessed Trinity in Confirmation ?

A. Yes.

Q. Which Person do we receive?

A. *The Holy Ghost.*

Q. Why is this sacrament called Con | firm | ation ?

A. Because it makes us firm.

Q. What does firm mean?

A. It means strong.

Q. Does a soldier fight?

A. Yes.

Q. Are we made *soldiers* in Confirmation ?

A. Yes.

Q. Whose soldiers are we?

A. The soldiers of Jesus Christ.

Q. Have we to fight ?

A. Yes.

Q. Whom must we fight against?

A. Against the enemies of Jesus Christ.

Q. Who are the enemies of Jesus Christ?

A. The devils.

Q. Any others?

A. The world.

Q. What do you mean by the world?

A. What is bad in the world.

Q. Must we fight against any one else?

A. Yes; against ourselves.

Q. How must we fight against ourselves?

A. We must fight against what is bad in ourselves.

Q. What is meant by a gift?

A. Something that is given to us.

Q. How many *Gifts* does the Holy Ghost give in Confirmation?

A. Seven gifts.

Q. Which are they?

A. Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and the fear of the Lord.

Q. Does the Holy Ghost put a mark on our souls?

A. Yes.

Q. Can this mark ever be taken away from the soul?

A. No.

Q. What is this mark called?

A. *A character.*

Q. Can we be Confirmed twice?

A. No.

Q. Why cannot we be Confirmed twice?

A. Because we do not need it.

Q. Why do we not need it?

A. Because the mark of Confirmation always remains in the soul.

Q. If anybody strikes you ought you to be patient?

A. Yes.

Q. Does the Bishop give you a stroke on the cheek after he has Confirmed you?

A. Yes.

Q. Why does he do this?

A. To remind me to be patient.

Q. Is there a god-father or god-mother in Confirmation?

A. Yes.

Q. Can they be married to the father or mother of the child who is confirmed?

A. No.

5. *Who can be Confirmed.*

Q. Can any one be confirmed before he is baptized?

A. No.

Q. Can people be confirmed before they have come to the use of reason?

A. They cannot usually.

Q. Can they be confirmed when they have come to the use of reason?

A. Yes.

Q. While the Bishop is Confirming you, should you stand or kneel?

A. I should kneel.

Q. When the Bishop has Confirmed you, do you go away directly?

A. No.

Q. What do you wait for?

A. To have the holy chrism wiped away from my forehead.

6. *Preparation.*

Q. What should you do when you are getting ready for Confirmation?

A. I should pray.

Q. What else should you do?

A. I should go to confession.

Q. If you get a card for Confirmation what is written on the card?

A. My own name.

Q. What else?

A. My Confirmation name.

Prayer before and after Confirmation.

O Holy Ghost! Spirit of God! I believe that thou art the third Person of the most Blessed Trinity. I believe that in the sacrament of Confirmation, I receive thee, to make me a strong and perfect Christian. Come then, O Holy Spirit, come into my poor soul, and be my light in darkness, my strength in weakness, my joy in sorrow. Come, O Holy Spirit, and fill my heart with the fire of thy love. Amen. *This Prayer may be said before and after Confirmation for several days.*

CHAPTER IX.

INSTRUCTION ON THE HOLY MASS AND THE HOLY EUCHARIST.

We have met with many children who may listen to a series of questions and answers on the holy Eucharist, and at the end not understand what one has been talking about, for want of not starting with some idea already existing in the child's mind. To those who may not be aware of the great difficulty which children find in under-

standing words, we offer this apology for the introductory questions on this subject.

It may be remarked that it is of immense importance that the holy sacrifice of the mass and the administration of holy communion should be visible to the children, and especially to the great mass of the poor children. In those churches where these sacred rites have been very visible to them from their infancy, children acquire a latent but most vivid perception of these holy mysteries, which is soon developed by a little instruction. On the other hand, where children can scarcely see what is done, the difficulty of bringing them to any comprehension of these great mysteries is enormous. *Deut. vi. 20.* "When thy son shall ask thee, saying: What mean these ceremonies which the Lord our God hath commanded us?"—How can children ask questions about ceremonies which they have not seen?

From this fact two consequences may be drawn. It is most important that churches should be of such a form that it may not merely be possible occasionally to catch a glimpse of the instructive ceremonies, but that these ceremonies should be so seen as to force themselves on the attention of the poor and ignorant. A church is intended for the salvation of souls, and it was never intended that the salvation of souls should be made subservient to some particular style of building. Hence also it is clearly of importance that children should not be put into some hole or corner, because it may be a convenience so to dispose of them; or into some school or place adjoining the church with perhaps a window through which the children see nothing. *Matt. xvii. See that you despise not one of these little ones.*

INSTITUTION OF HOLY MASS AND OF THE SACRAMENT OF THE HOLY EUCHARIST.

1. *Promise.*

Q. Did Jesus promise to give us his flesh and blood?

A. Yes.

Q. What did he say when he made this promise?

A. He said, John vi. "*The bread that I will give you is my flesh for the life of the world.*"

Q. What else did he say?

A. He said, John vi. "*He that eateth my flesh and drinketh my blood remaineth in me and I in him.*"

2. *Fulfilment.*

Q. When did Jesus give his body and blood?

A. At his Last Supper.

Q. When was his Last Supper?

A. On holy Thursday.

Q. When is holy Thursday?

A. In the week before Easter.

Q. Who were with Jesus at his Last Supper?

A. His twelve apostles.

Q. What did Jesus do at his Last Supper?

A. He changed bread and wine into his Body and Blood.

Q. How did he do it?

A. He took bread into his hands and said, "*This is my body.*" Matt. xxvi.

Q. What else did he do?

A. He took wine into his hands and said, "*This is my blood.*" Matt. xxvi.

3. *A Sacrifice.*

Q. Why did he change bread and wine into his body and blood?

A. That our sins might be forgiven because his Body and Blood were offered for us.

Q. What did he say?

A. He said that it was for the forgiveness of sins. Matt. xxvi.

4. *A Sacrament.*

Q. What other reason was there why he changed bread and wine into his flesh and blood?

A. That the apostles might eat his flesh and drink his blood.

Q. Did the apostles eat his flesh and drink his blood?

A. Yes.

5. *Power of Consecrating.*

Q. Did Jesus Christ give to any one else the power of changing bread and wine into his body and blood?

A. Yes.

Q. To whom did he give this power?

A. To the apostles, and the bishops and priests after them.

Q. What did he say to them?

A. He said, "*Do this* in remembrance of me."

Q. What were they to *do*?

A. What he had done.

Q. What had he done?

A. He had changed bread and wine into his body and blood. Matt xxvi.

HOLY MASS.

Q. Did Jesus Christ offer himself for us?

A. Yes.

Q. Why did Jesus offer himself for us?

A. To save us from sin and hell.

Q. When did Jesus offer himself for us?

A. When he died on the cross.

Q. Does Jesus now offer himself for us?

A. Yes.

Q. When does Jesus offer himself for us?

A. In the holy Mass.

Q. Is Jesus really present on the altar at Mass?

A. Yes.

Q. Is he present in holy Mass as much as he was on the cross?

A. Yes.

1. *Bread and Wine.*

Q. Is there bread and wine on the altar at Mass?

A. Yes.

Q. What are the bread and wine changed into?

A. They are changed into the body and blood of Jesus Christ.

2. *Consecration.*

Q When are bread and wine changed into the body and blood of Jesus Christ?

A. In the holy Mass.

Q. At what part of the Mass?

A. About the middle of Mass.

Q. Does the priest say some words which change bread and wine into the body and blood of Jesus Christ?

A. Yes.

Q. What words are they?

A. The words which Jesus Christ said when he changed the bread and wine into his Body and Blood.

Q. What are those words called?

A. The words of consecration.

Q. What do the words of consecration do?

A. They change bread and wine into the body and blood of Jesus Christ.

Q. By whose power are the bread and wine changed into the body and blood of Christ?

A. By the almighty power of God.

3. *Mystical Death of Jesus Christ.*

Q. Did Jesus bleed and die on the cross?

A. Yes.

Q. Does he bleed and die in the holy Mass?

A. No.

Q. Is there any thing like his death in holy Mass?

A. Yes; 1 Cor. xii. *You shall show the death of the Lord.*

Q. Is the bread *first* changed into the Body of Christ?

A. Yes.

Q. *After that* is the wine changed into the Blood of Christ?

A. Yes.

Q. What is this for?

A. To show that his Body was separated from his Blood, and that he died for us.

Q. Then does Jesus really die in the holy Mass?

A. No.

Q. But there is something like his death in the holy Mass?

A. Yes.

4. *Communion of the Priest.*

Q. Does the Priest receive the Body and Blood of Jesus Christ at Mass?

A. Yes.

Q. When?

A. Nearly at the end of mass.

5. *A Sacrifice.*

Q. Is the holy Mass a sacrifice?

A. Yes.

Q. What does the word sacrifice mean?

A. It means something sacred.

Q. Is sacred the same as holy?

A. Yes.

Q. Is the Mass very holy?

A. Yes; it is the most holy of all things.

Q. Does Jesus really bleed in the holy Mass?

A. No.

Q. Then the Mass is an unbloody sacrifice?

A. Yes.

Q. Then tell me what the holy Mass is?

A. "It is the unbloody sacrifice of the body and blood of Jesus Christ."

THE HOLY EUCHARIST.

1. *In the Holy Eucharist the Body and Blood of Jesus Christ are present under the appearances of bread and wine.*

Q. Did you ever see the people kneeling at the altar at Mass?

A. Yes.

Q. Did they receive from the priest something white?

A. Yes.

Q. Did it look like white bread?

A. Yes.

Q. Is it bread?

A. No.

Q. But you say it looks like bread?

A. Yes.

Q. And it is not bread?

A. No.

Q. Is it flesh?

A. Yes.

Q. Whose flesh is it?

A. The flesh of Jesus Christ.

Q. Is it the flesh and blood of Jesus Christ?

A. Yes.

Q. Is the flesh of Jesus the same as his body?

A. Yes.

Q. Is it the real body and blood of Jesus which we receive at the altar?

A. Yes.

Q. Is it the very body of Jesus that was nailed to the cross?

A. Yes.

Q. What sacrament is it?

A. The Holy Eucharist.

Q. What is the holy Eucharist?

A. It is the Body and Blood of Jesus Christ under the appearances of bread and wine.

Q. What do you mean by "under the appearances of bread and wine"?

A. I mean that it appears, it looks like bread and wine.

2. We receive under the form of bread only.

Q. When we receive the body and blood of Jesus Christ at the altar what does it look like?

A. It looks like bread.

Q. Does it look like wine when we receive it at the altar?

A. No.

Q. When does it look like bread and wine?

A. In the holy Mass.

3. The Soul and Divinity of Jesus Christ are also present in the Holy Eucharist.

Q. What is the holy Eucharist?

A. The body and blood of Jesus Christ under the appearances of bread and wine.

Q. What makes the body and blood of Jesus Christ present in the holy Eucharist?

A. The words of consecration.

Q. Are the soul and divinity of Jesus with his body and blood in the holy Eucharist?

A. Yes.

Q. Why are his soul and divinity in the holy Eucharist?

A. Because his soul and divinity are always with his body and blood.

Q. Why are his soul and divinity always with his body and blood?

A. Because he lives for ever.

4. *Names of this Sacrament.*

Q. Is this sacrament called the holy Eucharist?

A. Yes.

Q. What else is it called?

A. The holy Communion and the Blessed Sacrament.

Q. When the priest takes it to the dying what is it called?

A. The holy Viaticum.

Q. How soon are Christians bound to receive the Blessed Sacrament?

A. As soon as they are capable of being instructed in that sacred mystery.

5. *Dispositions for Holy Communion.*

Q. Must you be fasting when you receive holy Communion?

A. Yes.

Q. How long must you fast before you receive holy Communion?

A. From the midnight before.

Q. Would it be very wicked to receive holy Communion if you had a mortal sin in your soul?

A. Yes.

Q. Should you say any prayers before holy Communion?

A. Yes.

Q. Should you pray after receiving holy Communion?

A. Yes.

Q. How long should you pray after receiving holy Communion?

A. For about a quarter of an hour.

6. *Effects of Holy Communion.*

N.B. The following effects of Holy Communion are from St. Alphonsus. Homo Ap. Tract xvi.

I. It is our Food.

Q. Is bread the food of the body?

A. Yes.

Q. What is the food of the soul?

A. The holy Eucharist.

Q. Does the holy Eucharist feed the soul and keep it alive?

A. Yes.

Q. What did Jesus Christ say?

A. He said: "*The bread that I will give is my flesh, for the life of the world.*" John vi.

II. *It increases Grace in the Soul.*

Q. When we are good does the soul look beautiful to God?

A. Yes.

Q. What is there in the soul that makes it look beautiful?

A. The grace of God.

Q. When we have received the holy Communion does the soul look more beautiful?

A. Yes.

Q. Why does the soul look more beautiful after holy Communion?

A. Because it has more grace.

III. *It keeps us from mortal sin.*

Q. What keeps the soul alive in temptation?

A. The holy Eucharist.

Q. Who says so?

A. Jesus Christ.

Q. What does he say?

A. He says "*He that eateth this bread shall live for ever.*" John vi.

Q. How does the Holy Eucharist keep the soul alive?

A. It gives strength against temptation.

IV. *It remits venial sin.*

Q. When the body is weak does bread make it strong again?

A. Yes.

Q. What weakens the soul?

A. Venial sin.

Q. What makes the soul strong again?

A. The holy Eucharist.

V. *It remits temporal punishment.*

Q. After sin is forgiven by confession, are we ever punished for it?

A. Yes.

Q. Where are we punished?

A. In this world or in purgatory

Q. Are we punished less if we receive the holy Eucharist?

A. Yes.

VI. *Spiritual sweetness.*

Q. Does hard work tire the body?

A. Yes.

Q. Is it sometimes tiresome to do good works?

A. Yes.

Q. Does the holy Eucharist make it easier and sweeter to do good works?

A. Yes.

VII. *It unites us to Jesus Christ.*

Q. When we are good is Jesus with us?

A. Yes.

Q. When we receive Jesus in the holy Eucharist is he with us more?

A. Yes.

Q. What did Jesus say?

A. He said, "*He that eateth my flesh and drinketh my blood, remaineth in me and I remain in him.*" John vi.

VIII. *Glory in Heaven.*

Q. Are the saints beautiful in heaven?

A. Yes.

Q. Are they more beautiful because they have received the holy Eucharist?

A. Yes.

Frequent Communion.

Q. Are you obliged to receive the holy Eucharist once a year about Easter?

A. Yes.

Q. Should we often receive the holy Eucharist?

A. Yes.

Q. How often should we receive the holy Eucharist?

A. At least once a month.

Q. Is it better to receive it oftener than once a month?

A. Yes; St. Alphonsus says, *The best way to keep out of mortal sin is to receive it once a week.*

CHAPTER X.

FIRST COMMUNIONS AND GENERAL COMMUNIONS.

The missions to children have proved that there are great numbers of young people, especially in the large towns, who have never made their first communion. Having passed by the ordinary opportunities of making it, it would seem that there is little chance of their approach to the sacraments, unless there be a mission specially *for this purpose*, or something equivalent to it, followed by a general communion. It is, in fact, necessary to have something extraordinary or they will not come. We are convinced from experience that unless there be from time to time large general communions of this kind, there will be large and increasing numbers of young people who have never been to the sacraments. Such a general communion requires a good deal of management, and for this purpose the following suggestions are made. They may also be useful in the case of smaller and private first Communions.

1. Plan for a General Communion.

1. *Tickets.*—Each of those who are to go to the general Communion should receive a ticket in the same way as Confirmation tickets are given. The best time for giving the ticket is after Confession is over, provided the party is then in order for the general Communion. The ticket signifies nothing except that the party is to have admittance to the general Communion. By this means the children who are to receive holy Communion are distinguished from the others.

2. *The time of Holy Communion.*—In Ireland it is

easy for a general Communion to take place on a week day. In England a general Communion can seldom take place except on a Sunday, because numbers of the children are engaged in working. On Sunday there is seldom more time for each mass than one hour. This is not sufficient time for a large general Communion. The difficulty is met in the following way. Suppose the communion be at nine o'clock mass, the ten o'clock mass is put off till half-past ten, the eleven o'clock mass till half past eleven. We have always found this arrangement cheerfully complied with and no inconvenience resulting from it. Of course notice is given to the people on the preceding Sunday of this arrangement.

3. *Method for going up to the Altar and returning from it.*—This is a most important point, for it is necessary that the movements of the communicants should be accomplished with order, regularity and edification.

The great principle to be kept in view is "that those who are coming down from the altar should not meet those who are going up to it, but that all should go up to the altar one way and return by another way."

We will suppose a church with three passages in it, one passage up the middle and a passage on each side. The boys occupy the half of the church on the Gospel side, the girls occupy the other half on the Epistle side. We will suppose also that the boys and girls receive the holy communion at the same time, two priests giving holy Communion: this is often necessary for want of time, although it is more easily done if the boys receive holy Communion first and the girls after them. The boys go out of their seats first and the girls do not begin to move till the Communion

of the boys is actually begun. The communicants go to the altar in an unbroken line, one following immediately after the other. To accomplish this it is well that all the communicants in one division of seats from the top to the bottom of the chapel should stand up together, so that when one seatfull has gone out, those of the next seat may always be ready to follow directly, and thus the continuity of the line will not be broken. The boys in the division of seats adjoining the wall are sent out by the assistant first and led by an acolyte, those in the top seat first, those in the succeeding seats after them. They do not go straight up to the altar, but walk *down the side passage* round up the middle passage, receive holy communion and go back to their places down the side passage.

N.B. It may happen that there are seats for egress on both sides of the passage. In that case it is thus arranged: the assistant at the top of the passage will send down the passage first those in the top seat on his right hand, then those in the top seat on his left hand, and so on alternately till he comes to the lower end of the two divisions and all have gone out. The observation regards the girls also. The boys adjoining the side passage having gone out of their seats, the boys adjoining the middle passage stand up. Those in the lowest seat go to the altar first, up the middle passage, followed by those in the seats above them in one unbroken line. They all come back to their places down the side passage. The girls do not begin to move till the communion of the boys has begun. They begin to go out from the top seat adjoining the middle passage, they go down the middle passage and up the side passage, and having communicated, they return down the middle passage to their places. When the girls ad-

joining the middle passage have gone out of their seats, the girls in the seats adjoining the wall come out, beginning from the lowest seat at the bottom, and if there are opposite seats, as mentioned in the case of the boys, they are sent out alternately from the seats on the right hand and the left. They all go up by the side passage and return to their places down the middle passage.

N.B. As the boys are going up the middle passage while the girls are coming down it, it is well for the boys to walk close to the benches of the boys in the middle passage and the girls close to the benches of the girls.

As there is a difference of arrangement of seats in various churches the above plans would not always suit in all their details, but the great principle should always be kept in view of going up to the altar one way and returning by another way, and not allowing those who are going down to meet those who are coming up. A perfect arrangement will always require some study of the church and its seats, and in what cases they should begin to go out from the top seats and when they should begin from the seats below, in order not to meet those coming back from the altar. In Ireland, in churches where there are no seats, the communicants should kneel in rows behind one another, the boys occupying one half of the chapel, the girls the other half. There should be a broad passage up the centre dividing the boys from the girls, and a narrower passage on each side along the wall. Then it will be easy to regulate the movements of the communicants on the principles already mentioned.

4. *The Assistants.*—There should be four assistants or teachers for the boys, and as many for the girls. One assistant sends the communicants out

of their places to the altar, a second receives them when they come back and puts them in their places. The third assistant should stand close to the altar rails, put the first child down on its knees, and allow only a fixed number of communicants to pass each time. The fourth assistant stands close to the rails, arranges the children on their knees as they arrive, and sends them away after they have received holy communion.

5. *The Children at the rails of the Altar.*—There should not be more than about eight boys and eight girls at the rails at the same time. This is found in every way most convenient and expeditious, especially because the assistant behind cannot have controul over a greater number than eight and so they would get into disorder.

N.B. It is well for the children to be practised at least once before the general Communion day in what they will have to do.

II. Prayers for First or General Communions.

Children should make acts before and after holy Communion. If they are assisted in making these acts instead of being left to themselves, they will receive holy Communion with fervour and edification ten-fold greater.

Music alone is a miserable substitute for prayer, for music is not prayer. At first Communion it is especially necessary that they should be assisted in making acts. The prayers below may be distinguished from the short exhortations and explanations because the latter will be put within a parenthesis, thus ().

Previous Notices.—The following notices should be given out before mass begins.

1. "If any one has broken his fast he cannot receive the holy Communion to-day."

N.B. It is well to make some little investigation to see if any have broken their fast, and those who have done so should be put aside.

2. "If any one forgot a sin in Confession, he may go to the holy Communion and tell it at the next Confession."

3. "If any one has committed some little fault since his last confession let him be sorry for it."

4. "All will go up to the altar with their hands joined. When the boys go to holy Communion they can put their caps into their pockets or under their arms."

N.B. The reason of this is because in a large general Communion they cannot always come back exactly to the same places.

5. "When you come to the altar, kneel down on the highest step close to the rails. Take hold of the cloth with your hands, hold it before your breast, do not put it up to your mouth. Hold your head straight up, not leaning it either backwards or forwards. The eyes should be shut, the mouth wide open, the tongue a little out resting on the under lip. When you have received the Blessed Sacrament shut your mouth, and when the Blessed Sacrament is a little moistened on your tongue swallow it. If you cannot easily swallow it, do not disturb yourself, wait patiently till you are able to swallow it. If it stops on the roof of your mouth, do not move it with your hand but with your tongue."

N.B. This notice should be repeated for several days before holy Communion, and it is well to show the children how to receive.

6. "If you feel tired or distracted and cannot pray as well as you wish, try to do your best and

say, 'My God, I am sorry I cannot pray better, help me to pray.' Then God will be quite content with you."

7. "Shut your books and say after me the prayers which I am going to say."

(During the following prayers there is a slight intermixture of singing. In each prayer only a few words are given out at a time, as many as come betwixt the lines thus — —. The director of the exercises gives out these words and the children repeat them after him. It is well for the children to be practised in this beforehand. The prayers might be read; it is well for the occasional exhortations to be spoken and not read.)

When holy Mass begins,

Sing the sign of the cross, p. 86.

Sing the good intention, p. 87.

(Say to the children,—My dear children, the great day is come!—the greatest day of your life. When the sun rose this morning above the hills, it wondered that on the earth the flesh and blood of the Son of God, should be given to a little child. Since the early days of your infancy morning and night you lifted up your hands to God and said—"Give us this day our daily bread." And God has never yet given to you this daily bread. But to-day for the first time he will give you your daily bread, he will give you the bread of the angels, the bread of life. He will give you that bread which is not bread, but it is the living flesh of Jesus Christ. Pray, then, for the blessing of God on your holy communion and say this prayer with me.)

Invocation.

"My God—remember—that I am—thy creature—

made by thee—out of the dust—of the earth—O God—cleanse my heart—from sin—and send into it—thy holy Spirit.—Mary—my dearest mother—pray to Jesus—for me.—Holy patron saints—pray—for me.—My dear angel guardian—lead me—this day—to the altar—of my God.”

(For the honour and glory of Mary, the mother of Jesus Christ whom you are going to receive, you will sing one Hail Mary.)

Sing the Hail Mary, p. 93.

Act of Faith.

(My dear children, you have a great work to do, you are going to receive the true flesh and the true blood of Jesus Christ. And now I want you to make an act of faith, to tell God that you believe in this most holy sacrament. That word “I believe” is a great word before God, because the Holy Ghost helps you to say it. Say this act of Faith with me.)

“O God—because—thou hast said it—I believe—that I shall receive—the flesh—of Jesus Christ—to eat—and his precious blood—to drink.—My God—I believe this—with all my heart.”

Act of Contrition.

(My dear children,—When you were baptized, the priest clothed you with a white garment and then he said, “See thou carry this white garment without spot or stain before the judgment-seat of Jesus Christ.” This morning you will be as near to Jesus Christ as if you were standing before his judgment-seat. Your soul, then, should be without spot or stain of sin. Your soul should be pure as a sunbeam, bright as an angel of God. Make

then an act of contrition for your sins, that they may be forgiven.)

"My God—I confess—that I am—a poor sinner—I am not worthy—to receive—the body and blood—of Jesus—on account of—my sins.—My God—I detest—all the sins—of my life,—I am sorry for them—because—they have offended—thee—my God—who art—so good—I resolve—never—never—to commit sin—any more.—My good God—pity me—have mercy on me—forgive me.—Amen."

Sing the Act of Contrition, p. 102.

Act of Charity.

(My dear children—The holy sacrament is a sacrament of charity. If you wish to receive it, you must have charity in your heart; you must love your neighbour as yourself. If then, any one has anger or spite in his heart against another, let him cast it out of his heart before he goes to the altar. Let us then forgive one another, and say with me this prayer.)

"O Jesus—thou dost command me—to forgive—those—who have—injured me.—My Jesus—I do forgive them—from my heart—and I ask pardon—of those—whom—I have injured."

N.B. The above acts will probably take up all the time till the Elevation. If there be any interval to spare, some Hail Marys, p. 93, might be said, the organ playing. A little before the Elevation, it is desirable to call the attention of the children to it, thus: "My dear children, God created the world in six days, but now he is going to do something greater than the creation of the world. In a few moments, the bread and wine on the altar will be changed into the real body and blood of

Jesus Christ our Creator. When then, you shall hear the sound of that bell telling you that Jesus is present on the altar, bow down your heads before the Real Presence and adore !"

Act of Adoration.

(Immediately after the Elevation is over, say to the children,—“Jesus Christ, the Son of God, is present on the altar, let us adore him. O tongues created by Jesus Christ, speak to your Creator Say then, with me this prayer.”)

“O Jesus—because—thou hast said it— I believe—that the bread—is changed—into thy body—I believe—that the wine—is changed—into thy blood —O Jesus—great God—present—on the altar—I adore thee.”

Act of Love.

(Now my dear children, You are going to say the last word to Jesus before you receive him, tell him then how much you desire to receive him, and say this prayer with me.)

“Sweet Jesus—I love thee—I desire—with all my heart—to receive thee—most sweet Jesus—come—into my poor soul—and give me—thy flesh—to eat—and thy blood—to drink.—Amen.”

(The great moment has now come, that wonderful moment when you will receive on your tongues—the true flesh and the true blood of Jesus Christ. This morning Jesus was glad when he saw the sun rise, because he knew that the day was come when he would feed you with his body and blood. And now Jesus is on the altar in the Blessed Sacrament, and millions of angels are round him. He waits for the dear children, he wants to see them kneeling at the rails that he

may feed them with his own body and blood. Then in the name of the living God I invite you to go up to the altar of Jesus Christ.)

Going up to the Altar.

(The assistants must be all ready in their respective places. The boys now stand up and go out of their seats one after the other with their hands joined and making an unbroken line up to the altar. An acolyte goes at the head of them, and when he has brought them to the altar he retires and the assistants take charge of them. As soon as the boys stand up the organ should play till they arrive at the altar, and then stop. If the girls receive the holy Communion at the same time as the boys, they do not begin to move till the boys have reached the altar, they are also preceded by an acolyte.)

During the Administration of Holy Communion.

When the children go to the altar to receive the holy Communion, they are often somewhat distracted by the newness of it, or because they are timid and nervous. Besides it produces a most tranquilizing and visibly beneficial effect if from time to time during the administration of holy communion, the director of the exercises speaks with *a solemn voice, slowly and emphatically*, some striking sentences. In case the communion is long there can be alternately a few moments of organ playing and then a sentence. We now give a number of sentences which may be suitable.

Sentences.

1. I remind you that you are receiving the true flesh and the true blood of Jesus Christ. 2. The

body of Jesus which you receive was made of the most pure flesh of the Blessed Virgin Mary.—3. You receive the same body which was nailed to the cross.—4. You receive that body which raised the dead to life.—5. You receive the holy blood which fell on the rocks of Calvary.—6. You receive the holy blood which washes away the sins of the world.—7. Your souls are sprinkled with the precious blood of Jesus Christ.—8. You receive the blessed soul of Jesus, which was sorrowful unto death in the garden of Gethsemani.—9. You receive the Divinity of Jesus Christ.—10. You receive the Almighty power of Jesus Christ which created the world.—11. You receive the Eternal God before whom the past and the future are present.—12. You receive at the altar the infant Jesus who was born in the stable at Bethlehem.—13. As Mary held the infant Jesus in her arms, so truly is he now given to you.—14. You receive him who is sitting at the right hand of God in the glory of the Father.—15. You are as near to God as if you were standing by the side of his throne in heaven.—16. Your angel guardians lead you by the hand when you come to the altar.—17. Jesus Christ said, "He that eateth this bread shall live for ever."—18. Live then O soul, live for ever, because you have eaten of that bread which gives everlasting life."—19. You eat the bread of angels, the bread of heaven.—20. How wonderful it is to see those who go away from the altar, because we know that they have in them the second Person of the Blessed Trinity.—21. The earth rejoices to bear the footsteps of those who have received its Creator.—22. Hell trembles under the footsteps of those who have received the Judge of the living and the dead.—23. From your infancy, every day you lifted up your hands to Almighty God and

said, "Give us this day our daily bread," and now God gives you your daily bread.—24. O Jesus, when the hour of death comes to these poor children, remember this day.

Our Father, Hail Mary, Apostles' Creed and Commandments.

It is also profitable during the administration of holy Communion to make the children sing Our Father, Hail Mary, Apostles' Creed, and Commandments, page 92—94. *Before* each verse is sung, the Director calls their attention to some word in it applicable to the Holy Eucharist. For example, before the first verse, p. 92, of the *Our Father* he can say, "In this verse there are these words, 'Thy kingdom come.' This day the kingdom of God is come to you, you receive him as your king in the Blessed Sacrament." 2nd verse. A remark can be made on "our daily bread," or on "forgive us as we forgive," now is the time to forgive when you are going to the altar. 3rd verse. "Deliver us from evil." It is the body and blood of Jesus Christ which delivers us from evil; receive the body and blood of Jesus Christ and no evil shall come near thy dwelling. *Hail Mary*.—1st verse. "Blessed is the fruit of thy womb, Jesus." You now receive the fruit of the womb of Mary. 2nd verse. Pray for us sinners now, and at the hour of our death." Surely Mary will pray for you now when you receive the body and blood of her Son. *Creed*.—1st verse. "His only Son our Lord." Now you receive the only begotten Son of God. In the second verse, "Born of the Virgin Mary."—You now receive the infant Jesus who was born of the Virgin Mary. 3rd verse. "He rose again from the dead."—You receive his glorified body which

is brighter than the sun. 4th verse. "Judge of the living and the dead." He whom you receive to-day will be your judge, pray to him to be merciful to you in the terrible judgment. 5th verse. "Communion of the saints." "Now there is communion of the saints." 6th verse. "Resurrection of the body." Jesus Christ says, "He that eateth my flesh and drinketh my blood, I will raise him up at the last day." *Commandments.* 1. "Thou shalt not have strange gods before me." Jesus Christ whom you now receive is your God, adore him and no other. 2. "Thou shalt not take the name, &c. in vain." That tongue which now receives Jesus, let it never blaspheme his holy name. 3. "Remember, &c." Receive the body and blood of Jesus Christ on the Sunday and so keep it holy. 4. "Honour, &c." Did not Jesus honour his mother Mary? then honour your father and mother. 5. "Thou shalt not kill." Let no one ever dare to kill by scandal those souls which this day receive the body and blood of Jesus Christ. 6. "Thou shalt not commit, &c." The body and blood of Jesus Christ is the great strong remedy to make you strong against temptations to break the sixth commandment. 7. Those hands which this day have been lifted up before Jesus, let them steal no more. 8 & 9. If you want strength against bad thoughts, come and ask Jesus in the Blessed Sacrament and he will give it to you.

This exercise, which consists in referring the Our Father, Hail Mary, Creed and Commandments to the holy Eucharist, is profitable not only on the day of holy Communion, but also on the previous days. The remark on each verse should be, 1. Short. 2. The remark should be made before it is sung. 3. The verse should be sung

and not said. When all the children have received holy Communion, the director immediately begins the acts after Communion.

ACTS AFTER HOLY COMMUNION.

Act of Faith.

(My dear children, The time is precious, let us be quick, let us hasten to speak to Jesus whom you have just received. Say then with me the words of faith, tell him that you believe.)

"O Jesus—because—thou hast said it—and thy word—is truth,—I believe—that I have received—thy flesh—to eat—and thy blood—to drink.—Blessed be Jesus—in the most holy—sacrament of the altar."

Act of Adoration.

(Now let us adore Jesus Christ with all our hearts.)

"O Jesus—my God—my Creator—I adore thee—because—thou art—my first beginning—my last end."

Act of Love.

(My dear children, there is one word, one little word, Jesus is waiting for it, he wants to hear it, and that word is to tell him that you *love* him. Say it then with me.)

"O Jesus—I am—but dust and ashes—and yet—my poor heart—speaketh—to thee;—sweet Jesus—I love thee—I love thee—with all my heart—O Jesus—may I die—for the love—of thee."

Act of Thanksgiving.

(My dear children, do not be ungrateful to Jesus, but thank him.)

"My good Jesus—I thank thee—with all my heart—how good—how kind—you are—to me—sweet Jesus.—Blessed be Jesus—in the most holy—sacrament—of the altar."

Act of Offering.

(Jesus has given himself to you; do you then now, with willing hearts, give yourselves to Jesus.)

"O Jesus—receive—my poor offering—Jesus—thou hast given—thyself to me—and now—let me—give myself—to thee.—I give thee—my body,—keep it—chaste and pure,—I give thee—my soul—I give thee—my heart—to love thee—I give thee—every breath—that I shall breathe—I give thee—myself—in life—and in death.—I give thee—myself—for ever and ever."

Petition.

(My dear children, Jesus Christ has said, "Ask, and you shall receive." Shall then any little child ask on this great day and not receive? No, it shall not be so. The words of Jesus are true, "ask, and you shall receive." Then ask and you shall receive. Ask for the pardon of your sins.

For Pardon of Sins.

"O Jesus—wash away—my sins—with your precious blood."

Against Temptation.

(My dear children, the temptations of this life are not ended. Pray then to Jesus, that when temptations come to you, he would make you strong against them.)

"O Jesus—the struggle—against temptation—is not yet—finished;—then my Jesus—when temptation—comes near me—make me strong—against it.

—in the moment—of temptation—may I always—say,—Jesus—and Mary—help me.”

For a happy Death.

(My dear children, there is one very great blessing, the greatest of all blessings which God gives to us and that is—to die a happy death. Then on this blessed day, when Jesus can refuse you nothing, ask him for a happy death.)

“O Jesus—may I lead—a good life,—may I die—a happy death.—May my last words—be—Jesus—Mary—and Joseph—I give you—my heart—and my soul.”

For the Body.

(My dear children, people pray for their souls, but they often forget to pray for what they want for their bodies, pray then now for what you want for your body.)

“O Jesus—thou feedest—the birds—of the air—O Jesus—give me—what I want—for my body—give me—bread—to eat—and clothes—to put on.”

Prayer in Silence.

(My dear children, on this great day I am sure that each one of you has something to ask of Jesus which is known only to yourselves. I do not know what each one wants. I give you then half a minute, to tell Jesus what it is you want. Speak to him in silence, speak to him in your heart, and tell him what you want.—)

Prayers for others.

(Now my dear children, let us pray for others.)

Pray for the holy Church. “O Jesus—have mercy—on thy holy Church—take care of it.”

For the conversion of sinners. "O Jesus—have pity—on the poor sinners—and save them—from hell."

For your fathers and mothers. "O Jesus—have mercy—on our fathers—mothers—brothers—and sisters."

For the souls in Purgatory. "O Jesus—have pity—on the poor souls—burning—in the flames—of Purgatory—and give them—eternal rest."

Say one Hail Mary for the good priests of this church.

For Perseverance.

(My dear children, there is a great thing which I now ask you to do. You have this morning received on your tongues the adorable body and blood of Jesus Christ. And now with those tongues I ask you to say one word, one great word, to Jesus Christ. That word is to tell him, you will never—never, neither in the day or the night, neither in the light or in the dark, that you will never commit a mortal sin. Say then with me.)

"O Jesus—this day—I have received—on my tongue your most holy flesh—and blood—O Jesus with that tongue—I promise—never—never—to commit—a mortal sin.—O Jesus—may I die—before I commit—a mortal sin."

Exhortation after Holy Communion.

My dear children, This day is a joyful day, a day of blessings. You are rich. Perhaps you will say that you have no gold or silver. But you have more: you have that God who created the gold and silver. Your souls are bright, brighter than the stars, because they have been washed with the precious blood of Jesus Christ. You are strong, stronger even than the devil, because you

have received in the holy sacrament the power and the strength of Him who is Almighty.

But I have now something to tell you which I hope you will never forget. You have received this day the holy Communion. I want to ask you a question about the holy Communion. I ask you then—will the holy Communion, which you have received, keep temptation away from you for ever? No, my dear children, the holy communion will not do this. The old temptations which came to you before will come back again. Those who tempted you before are not dead. As long as you live and breathe the air of this world, you will be tempted. Perhaps even this day temptation may come to you. There is another thing—I see far off a very dark cloud. What is that dark cloud? Where does it come from? I will tell you. That dark cloud comes out of hell. The spirits of darkness, the devils, are in that dark cloud. This morning, when you were at the altar, the devils were speaking to one another about you. I will tell you what they said. They said that they hated you more than ever. They said that they would come back again and tempt you more than they did before, and that they would try to ruin your souls because you had received the body and blood of Jesus Christ. So what ruin may come upon the poor children I know not. My dear children, I tell you again—Temptation will come back although you have received the holy Communion. Then what will the holy Communion do for you? I will tell you. The holy Communion will do this—it will make you keep away from temptation as much as you can, and when temptation comes without any fault of yours, the holy Communion will make you strong against it, and make you pray and cry out

"Jesus and Mary help me," and then Jesus will help you. And so when temptation comes you will be faithful to God and receive the crown of life.

Another thing there is which makes me fear—I remember that it is easy to make a good beginning but it is not so easy to make a good ending. It is easy to be good for a few days or a few weeks; but to be good till the end of your life is not so easy. There are many who begin to serve God, and after a time they give it up.

Everything on the earth changes. The wind changes. The weather changes. Sometimes there is a fine morning and then in the afternoon it begins to rain. Then you say, I never thought that we should have such a wet afternoon after so fine a morning. I must tell you also that nothing changes more easily than the heart of a child. Did you never hear about those children who were glad to see Jesus come into Jerusalem on Palm Sunday and how they said to him words of welcome? But a sad change came over those poor children. Four days after, they were crying out, "Crucify him, nail him to the cross." These children made a very good beginning but a very bad ending. So what may happen to you who have received Jesus this morning I know not. But still I hope and I will tell you why I hope. I hope that Jesus will never forget how this day he fed you with his precious body and blood, and how glad you were to receive it, and when he remembers this day I hope he will keep you in holiness and goodness all the days of your lives.

My dear children, if you want to be good all your life, there is one thing for you to do. This is the thing you must do. You must come often to the holy Communion. What a pity that some

children make their first Communion and then they forget Jesus, and they come no more to receive him in the holy Communion. There was a holy man, his name was Alvarez. One day he was praying near the altar. He lifted up his eyes and saw Jesus on the altar, and he saw that Jesus was crying. The tears came out of the eyes of Jesus and fell down on the altar-cloth. The holy man went near to Jesus and said to him, "My sweet Jesus, why are you crying?" Then Jesus answered, "Yes," he said, "I cry, the tears run down from my eyes—I cry because I remain here day and night, to give myself in the holy Communion, but people go away from me, they will not come near me." Little child, do not make Jesus cry by stopping away from the holy Communion. Come often to receive Jesus in the holy Communion. For the rest of your life, whether it be long or whether it be short, let all your joy and all your hope be in the holy Communion. If you are poor come and receive Jesus in the holy Communion, and tell him that you are poor. And then he will say to you, "My child, I know that you are poor, and I was poor, be patient for a little while and you will be very rich in heaven." If you have pain or sorrow come to Jesus in the holy Communion, and say, "My Jesus, I feel sorrowful." Then Jesus will say, "My child, be patient and I will soon wipe away the tears from your eyes." When you are tempted, come and receive Jesus in the holy Communion and say to him, "My Jesus, I am tempted." Then Jesus will say, "My child, I am stronger than those who tempt you, be faithful to me and I will not let them hurt you." I recommend you also to love dearly your blessed mother Mary. Jesus loves her, and he wants you to love her. Life is short: death

will come soon, and if you are devout to Mary she will pray for you at the hour of your death.

Then I ask this of you, to come to the holy Communion *at least once a month*. Do this, never forget to come at least once a month, and then Jesus will never forget to watch over you and take care of you till you come to him in heaven.

This is a great day, the day of your first Communion. You will never forget it, you would sooner forget your right hand than the day of your first Communion. Oh! the light of this day. The light of this blessed day will come back again to your hearts. You will perhaps yet have some dark and sorrowful hours before you die. And when the darkness has come round you, you will remember the day of your first Communion, and the light of this blessed day will come back to your hearts and make them glad again.

My dear children, you have this day received Jesus in the holy sacrament. You have received the power and strength and blessing of Jesus Christ. May that blessing be with you in all your ways, may it be with you in your house, in the school, at your work, may it be with you always even till you breathe out your last breath, and so may it keep you unto life everlasting.

CHAPTER XI.

ARCH-CONFRATERNITY OF THE HOLY FAMILY OF
JESUS, MARY AND JOSEPH. FOR CHILDREN
AND YOUNG PERSONS.

Notice. I. The Director. II. The Officers—Duties. III. Sections—Admission—General Duties. IV. Meetings. V. Spiritual Exercises. VI. Consecration of Members—The Ceremonies—Medals of the Confraternity. VII. The annual Retreat—Renewal of Baptismal Vows. VIII. Patron Saints. IX. Privileges. X. Confraternity Prayers. XI. Aggregation.

Notice.

The Arch-Confraternity of the holy Family of Jesus, Mary and Joseph, had its beginning at Liege, in Belgium, in the year 1844. The Association soon extended itself from Belgium to France, America, and other countries. In the year 1847, His Holiness Pius IX. approved of the Confraternity, made it an Arch-Confraternity, and enriched it with many Indulgences, amongst which are a Plenary Indulgence on the day when a person becomes a member, another on the day of his death, thirty-six plenary indulgences every year, 100 days of Indulgence for each member, at every weekly meeting, 100 days of indulgence for the officers when they visit the sick or perform the duties of charity which their office imposes on them. The Indulgences are applicable to the souls in Purgatory. The end of this Arch-Confraternity is to honour the Holy Family, Jesus, Mary, and Joseph, and to give to all, and especially to the working classes, many helps for the salvation of their souls. Children, for whom this branch of the Arch-Confraternity is particularly meant, will try to follow the example of the infant

Jesus, and to learn his simplicity, humility, meekness obedience and spirit of poverty. When a Confraternity has been formed, it will be tried for some time, and then, with the approbation of the Bishop of the Diocese, it will obtain letters of aggregation, and be associated to the Arch-Confraternity, and its members will enjoy all the privileges of the Arch-Confraternity.

Those who enter the Arch-Confraternity after it has received letters of aggregation will be tried during a certain length of time, and if found worthy, they will be solemnly associated by an act of consecration to Jesus, Mary and Joseph.

This Confraternity can either consist of the whole Sunday school, or what is perhaps better, it could be apart and distinct from the Sunday school, although probably including many of its members.

I. The Director.

The parish Priest, or some other Priest, with his approbation, will be the Director. The Rector of the Community of the Congregation of the Most Holy Redeemer at Liege, in Belgium, is the Director General of the Arch-Confraternity; and he alone can grant letters of aggregation.

II. The Officers of the Confraternity.

1. The Prefect General. 2. Vice Prefect General. 3. The Secretary or any other officer of the kind who may be needed. 4. Librarian (if there is a Library.) 5. The Prefects and Subprefects,

Duties of the Officers.

The Director manages the Confraternity, presides at the meetings, &c. These duties of the Director may also be performed by the Prefect

General or in his absence by the Vice Prefect General.

N.B. If the Confraternity consists of all the members of the Sunday school, then the officers of the Sunday school can fill these offices. The Superintendent will be the Prefect General, the assistant of the Superintendent the Vice Prefect General, the teachers and assistant teachers would be Prefects and Subprefects.

It is desirable that the religious orders which conduct the education of the children should also conduct their confraternities.

1. It is the duty of a Prefect to see that the members of his section are exact and punctual in their attendance, and to use a meek and prudent charity in inducing them to be so.

2. To see that the members of his section keep to the places assigned to them in the Church ; for this purpose he must be there in good time. If he is unable to attend, he must inform the Subprefect in order that he may act in his place.

3. To keep an exact list of the members of his section, of their names, profession, and place of residence ; as also of those who absent themselves without reason.

4. To visit the sick of his section.

5. To report to the Director, once a month, the state of the section confided to his charitable care, and particularly the cases of non-attendance.

6. In fine, his principal duty, and that of all who are charged with any office, is not to make it an occasion for raising himself above his fellow members, but to edify them by an exemplary life, and above all, by a greater fidelity to the Rules and Statutes of the Association.

7. The Prefect sits with his section to take charge of them. The Subprefect is also with the

section and takes the place of the Prefect in case of absence.

8. Each prefect, accompanied by his Subprefect, shall, once a month, on the day appointed, give an account to the Director, of the section confided to his care. He must report to him the number of those who have been absent without sufficient reason. It is also desirable that each Ember week the Prefect should give an account to the Director.

III. *The Sections.*

The members are divided into classes which are called sections. Each section should not contain more than twenty-five members. The sections and members keep always the same places. Each section has a Prefect and Subprefect to take charge of it.

Admission into the Confraternity.

After the first establishment of the Confraternity, new members are admitted in the following manner. Those who are presented for admission into the Confraternity are called *Candidates*. They remain on trial for about two months, more or less, according to circumstances; after which time, if their attendance has been regular and their behaviour good, they are admitted to become members, and are consecrated by the Priest, according to the form given below. A special Prefect should be appointed for the candidates, and at the meetings they are apart from the others.

General Duties of the Members.

1. The members of the Confraternity will go to *Confession and holy Communion at least once a month if possible*. They should have a great love of the

Blessed Virgin Mary, keep her month of May devoutly, and, if possible, be invested in the *brown scapular*, that of Mount Carmel. They should keep the *Rule of Life*. All the members should be particularly *kind and charitable* one to another, and *keep away from bad company*.

2 Good order and silence during the exercises is strongly recommended. The Prefects and Sub-prefects will enforce it.

3. Any one who knows that a member is sick or dead will tell it to his Prefect and the Prefect will inform the Director, that the member may be prayed for.

IV. *Meetings of the Confraternity.*

The Confraternity meets once a week for spiritual exercises, either in the church, Sunday school, or any convenient place. If all the members of the Sunday school constitute the Confraternity, then the meeting of the children in the Sunday school on Sunday is the weekly meeting. If the Confraternity is distinct and apart from the Sunday school, the weekly meeting can be after Sunday school, or at any other convenient time. This meeting can be either once a week, or once a month, and in this case, the weekly exercises of Sunday school, p. 141, will count as weekly meetings for the other three Sundays. The boys might meet on the Sunday of their general Communion, and the girls on the Sunday of their general Communion, or the meeting both of boys and girls might be on the same day.

V. *The Spiritual Exercises of the Confraternity.*

The exercises do not take more than half an hour.

Sing 1. The Sign of the Cross, p. 86.

2. The Good Intention, p. 87

3. Before the Rosary the names of sick or deceased members are given out, that they may be prayed for. One decade of the Rosary.

(3 Sing the Creed, p. 93, Our Father, p. 92, and one Hail Mary, p. 93. Say nine Hail Mary's with pauses, p. 100. One side says Hail Mary the other side says Holy Mary. Sing Glory be to the Father, p. 94.)

4. If convenient, say the Litany of the Holy Family, p. 264, also "Remember, O most pious Virgin Mary," p. 263. Invocation of patron saints, p. 263.

5. Sing the Examination of Conscience, p. 113-94 and after a pause, the act of Contrition, p. 102

6. Sing the Spiritual Communion, p. 116, and the acts of Faith, Hope and Charity, p. 103.

7. A conference, or instruction, or spiritual reading for a few minutes, comprising, if possible, a few practical remarks about their duties and a short story.

8. Find out who are present and absent. The method suggested for Sunday school, p. 76, would suit the Confraternity.

If convenient there is benediction given with the Blessed Sacrament or with the cross.

9. Sing the Good Intention and Sign of the Cross, p. 86.

If the Confraternity is distinct from the Sunday school, the exercises will be those just enumerated. If the Confraternity includes all the members of the Sunday school, the exercises will be those mentioned for afternoon Sunday school, p. 141. The meeting of the boys can be with or distinct from that of the girls

VI. *The Solemn Consecration of the Members.*

The members will be solemnly consecrated, first, when the letters of aggregation are received. For those who enter the Confraternity after this period, there will be a consecration once each half-year, at Christmas and in July, or at any convenient time.

Order of the Ceremonies for the Consecration of the Members.

1. Sing the Sign of the Cross, p. 86, the Good Intention, p. 87.

2. A short discourse on the Holy Family.

(3. Reading aloud in English of the Letter of Aggregation

N.B. This is done only at the first establishment of the Confraternity.)

4. The Consecration of the members. Read the Act of Consecration below.

Act of Consecration.

Those who are to be consecrated will say along with the Priest the following words, "O Jesus, Mary and Joseph, before all the court of heaven, I (here each one says his name) choose you this day for my patrons and protectors. I offer, I solemnly consecrate to you in this Confraternity, my body, my soul, all that I have, all that I am. I promise to live as a good Christian that I may die as a saint. What a happiness to pass one day from the arms of Jesus, Mary and Joseph on earth, to the arms of the Father, Son, and Holy Ghost in heaven, and to be with them for ever. May it be so. Amen."

Form of Reception said by the Priest alone.

“Et ego, in nomine Sanctissimæ Trinitatis, et ex facultate mihi concessa, vos omnes adscribo Archisodalitati (vel Sodalitati) Sanctæ Familiæ, Jesus, Mariæ, Joseph, in hac nostra Ecclesia canonice erecta, vosque participes declaro omnium gratiarum et Indulgentiarum, quæ Archisodalitati ejusdem Sanctæ Familiæ Leodii, in Ecclesia Beatæ Mariæ Virginis Immaculatæ a Sancta Sede Apostolica similiter erectæ, a Summo Pontifice Pio Pape IX. concessa sunt: Deum ac Dominum nostrum Jesum Christum enixe deprecans, ut vos in Sancto Dei Servizio confortare, in pace mutuaque charitate conservare, et perseverantiam in fide, operibusque bonis concedere dignetur.” Here the holy water is sprinkled on those who are consecrated by the priest, who at the same time says, “In nomine Patris ✠ et Filii, et Spiritus Sancti. Amen.”

Blessing of the Medals of the Confraternity.

The members should, if possible, provide themselves with the medal of the Confraternity for the time of their consecration, and can wear them at their monthly communions and meetings.

Blessing of the Medals.

“Adjutorium nostrum in nomine Domini, Qui fecit cælum et terram. Dominus vobiscum, et cum Spiritu tuo. Omnipotens sempiternus Deus qui Sanctorum imagines sculpi aut pingi non reprobas ut quoties illas oculis corporis intuemur, toties eorum actus et sanctitatem ad imitandum, memoriæ oculis meditemur, has quæsumus imagines in honorem et memoriam unigeniti Filii tui Domini Nostri Jesu Christi Beatissimæ Virginis

Mariæ et Beati Josephi adaptatas, bene ✠ dicere et sancti ✠ ficare digneris et præsta, ut quicumque curam illis unigenitum Filium tuum, Beatissimam Virginem et gloriosum Josephum suppliciter colere et honorare studuerit, illorum meritis et obtentu, a te gratiam in præsentem et æternam gloriam obtineat in futuro. Per eundem Christum Dominum nostrum. Amen."

The medals are then sprinkled with holy water, and whilst the people put them round their necks, the priest says, "Accipite Fratres (sorores) hæc numismata benedicta singularia Signa Archisodalitatis (vel sodalitatis) sacræ Familiæ Jesus, Mariæ et Joseph, ut ita induti sub eorum patrocinio perpetuo vivatis. Benedictio Dei Omnipotentis, Patris ✠ et Filii, et Spiritus Sancti descendat super vos et maneat semper. Amen."

The ceremony is concluded, if possible, by Benediction of the Blessed Sacrament.

VII. *Annual Retreat and Renewal of Baptismal Vows.*

The great festival of the Confraternity is the first Sunday of July, on which day there is a Plenary Indulgence.

The Confraternity makes the *annual retreat* on the Thursday, Friday, and Saturday before this Sunday. If the retreat cannot be made in common, it will be made by all in private at home, as far as their circumstances will allow. During these three days each member will, as much as possible, keep silence, avoid talking, and being in company with other persons. On each of these three days they will, if possible,

1. Hear Mass.

2. Make a meditation for at least half or a quarter of an hour.

3. Examine their consciences particularly on the past year.

4. Read some spiritual book.

5. Make a visit to the Blessed Sacrament.

6. Say at least a decade of the Rosary.

7. Keep themselves as much recollected, and in the presence of God as possible.

8. They will, if possible, go to confession and receive holy Communion, on the following Sunday, the first Sunday of July.

N.B.—Notice of the retreat is given on the Sunday before, and these regulations can be read aloud. If the retreat cannot conveniently be made on the three days before the first Sunday of July it may be made at any other time.

On this Sunday also, at the meeting of the Confraternity, instead of the spiritual reading there will be the *Renewal of the Baptismal Vows*. All the members of the Confraternity say the following words, with the Director or Prefect-general.

Renewal of Baptismal Vows.

“O my God, humbly prostrate before you and before the most holy family, Jesus, Mary, and Joseph, I thank you for the unspeakable favour you did me on the day of my Baptism—you made me a Catholic—you made me your child, you gave me the holy faith and the blessed hope that I shall one day be with you in the kingdom of heaven. I thank you, my God, with all my heart for these great favours, and now I am going to renew the promises I made in Baptism. Therefore I renounce the devil and all his works, I renounce sin, and all the occasions of it, I renounce the world and its maxims and vanities—I renounce the flesh, and all its sensualities and irregular desires,—I renounce all that

is displeasing to you. Once I feared the world, but now I will have only one fear, that of losing you, my God, and of not living according to the law of Jesus Christ. Yes, I will live as a good Christian. O Jesus, Mary and Joseph, make me more and more worthy of the beautiful name of a Christian, and with your help I will be ever faithful to my duties, that I may one day have the happiness of thanking you in heaven, where God rewards those who are faithful to the end. Amen.

VIII. *Distribution of Patron Saints for the Year.*

This ceremony will take place on the Sunday before the new year. As many tickets are prepared as there are sections. The name of a patron saint is written on each of these tickets. The tickets are put altogether in a basket. The prefects come up in succession, and draw a patron saint for their sections. But when it can be done conveniently, a number of tickets is prepared, equal to the number of members of the Confraternity, and then the prefects each take a packet of patron saints to their respective sections, where they are drawn. They will consider the name of the patron saint given them as coming from God.

IX. *Indulgences and privileges of the Confraternity.*

There are *Plenary Indulgences* for the members of the Confraternity on the following days. 1. The day of consecration. 2. When they die, if with contrition they invoke the holy name of Jesus. 3. The first Sunday of July. 4. Whit Monday, the day of the establishment of the Arch-Confraternity. 5. Feast of the Immaculate Con-

ception. 6. The Sunday which follows the 7th of April, the feast of the canonical erection of the Arch-Confraternity. 7. Christmas day. 8. The Epiphany. 9. The Presentation. 10. Fourth Sunday of April, feast of the flight of our Lord into Egypt. 11. Easter Sunday. 12. The Ascension. 13. Corpus Christi. 14. Friday after Corpus Christi, feast of the Sacred Heart of Jesus. 15. The third Sunday of July, feast of the most Holy Redeemer. 16. The 14th of September, the exaltation of the Holy Cross. 17. The 8th of September, the Nativity of the Blessed Virgin Mary. 18. Feast of the Compassion of Mary, on Friday after Passion Sunday. 19. Feast of the Seven Dolours, on the third Sunday of September. 20. The Assumption. 21. Feast of St. Joseph. 22. Feast of St. Michael. 23. Feast of St. Gabriel. 24. Feast of Angel Guardians. 25. Feast of SS. Peter and Paul. 26. All Saints. 27. All Souls. 28. For keeping the Mouth of Mary. 29. The Feast of the Patron Saints of the Confraternity. In the year 1850 other Plenary Indulgences were granted to the Confraternity on the feast of the Immaculate Heart of Mary, which is on the Sunday after the octave of the Assumption, on the feasts of St. Joachim, St. Anne, St. Alphonsus Liguori, on the feast of the Patron Saint of the place where the Confraternity is erected; and on the 23rd of April, the anniversary of the erection of the association into an Arch-Confraternity.

N.B. These plenary indulgences may be gained not only by the members of the Confraternity, but also by any other persons who visit the chapel of the Confraternity on the said feasts. The conditions for gaining the above indulgences are Confession and holy Communion, visiting the chapel of the Confraternity, and praying there for the

welfare of the Church; for example, by saying five times the Our Father and Hail Mary. When any of the above festivals fall on a week day, the indulgence may be gained on the following Sunday.

Partial Indulgences and other Privileges.

There is an indulgence of 100 days for being present at the weekly meeting of the Confraternity, also for performing *any good work* which is in use in the Confraternity; for example, for doing any of the good practices recommended in the Rule of Life, such as examination of conscience at night, and the spiritual communion, &c. also for being at mass on week days, visiting the sick or poor, avoiding bad company reconciling enemies, also for meeting together to learn the singing of the Confraternity, for assisting others to become members of the Confraternity, &c. The officers and monitors also gain 100 days indulgence by the performance of any Confraternity duty, also by visiting the sick of their class. All the indulgences of the Confraternity may be given to the souls in purgatory. The *altar* of the chapel where the Confraternity is erected is *privileged*, so that any priest saying mass at this altar for the deceased members of the Confraternity, can obtain their deliverance from purgatory.

Pius IX. has also granted to the members of this Confraternity, the privilege of gaining the indulgences of the stations of Rome, marked in the Roman missal. The condition for gaining them is, that on the days of the stations they visit the chapel of the Confraternity, and pray for the intentions of the Pope, by saying, for example, five Our Fathers and five Hail Marys. Those who cannot assist at the Confraternity through sickness

or any other lawful hindrance, gain the indulgences, if they fulfil the other conditions.

8. A *card* should be put in some part of the church, and the names of deceased members written on it.

XI. *Confraternity Prayers.*

I. *Invocation of Patron Saints.*

V. Pray for us, O Holy Patrons of our Association.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God! who dost give to us each year some of the heavenly citizens for our Patrons; grant, we beseech Thee, through the intercession of those whom this year we have received as Patrons, that we, and all our relations, friends and enemies, may now receive the help of thy grace; so that by the help of this same grace we may be enabled to practise those virtues which they have taught us by their example.

May all thy saints, O Lord, we beseech thee, help us in every place, that while we celebrate their merits we may experience their protection. Through Christ our Lord. Amen.

2. *Memorare to the Blessed Virgin Mary.*

Remember, O most pious Virgin Mary, that it has never been heard of in any age, that any one having recourse to thy protection, imploring thy aid, and seeking thy intercession, was abandoned by thee; I, therefore, animated with this confidence, O Virgin of Virgins, my Mother Mary, come to thee, and groaning under the weight of

my miseries, cast myself at thy sacred feet. O Mother of the Word Incarnate, despise not my prayer, but graciously hear and grant my petition.

3. *Memorare to St. Joseph.*

Remember, O most amiable, most benevolent, most kind and most merciful father, St. Joseph, that the great St. Teresa assures us, that she never had recourse to your protection without obtaining relief. Animated with the same confidence, O dear St. Joseph, I come to you, and groaning under the heavy burden of my many sins, I prostrate myself at your feet. O most compassionate father, do not, I beseech you, reject my poor and miserable prayers, but graciously hear and grant my petition, Amen.

4. *Litany of the Holy Family.*

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

Christ hear us. Christ graciously hear us.

God the Father of heaven. Have mercy on us.

God the Son, Redeemer of the world. Have mercy on us.

God the Holy Ghost. Have mercy on us.

Holy Trinity, one God. Have mercy on us.

Jesus, Mary, and Joseph. Have pity on us.

Jesus, Mary and Joseph, worthy objects of our reverence and love,

Jesus, Mary, and Joseph, by the voice of all ages, called the Holy Family,

Jesus, Mary, and Joseph, names for ever blessed of the Father, the Mother and the Child, who compose the Holy Family,

Jesus, Mary, and Joseph, image on earth of the august Trinity,

Have pity on us.

Holy Family, tried by the greatest contradictions,

Holy Family, afflicted in your journey to Bethlehem,

Holy Family, rejected by all, and obliged to take refuge in a stable,

Holy Family, saluted by the concerts of the angels,

Holy Family, visited by the poor shepherds,

Holy Family, venerated by the wise men,

Holy Family, persecuted and exiled in a strange country,

Holy Family, hidden and unknown at Nazareth,

Holy Family, model of Christian families,

Holy Family, living in peace and charity,

Holy Family, whose Head is a model of paternal vigilance,

Holy Family, whose Spouse is a model of maternal care,

Holy Family, whose Child is a model of obedience and filial piety,

Holy Family, who led a poor, laborious and penitent life,

Holy Family, poor in the goods of the world, but rich in the goods of heaven,

Holy Family, despised by the world, but great before God,

Holy Family, our support in life, our hope in death,

Holy Family, patrons and protectors of our Confraternity,

Jesus, Mary, and Joseph, have pity on us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, hear us, O Lord.

Have pity on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Christ hear us. Christ graciously hear us.

Prayer.

O God of goodness and mercy, who hast been pleased to call us to this Confraternity of the Holy Family, grant that we may always honour and imitate Jesus, Mary, and Joseph, so that pleasing them on earth, we may enjoy their presence in heaven. Through Jesus Christ our Lord. Amen.

XII. Aggregation to this Confraternity.

The indulgences and privileges of this Confraternity are very great. Aggregation to this Confraternity can be obtained for any children on the following conditions. 1. There must be the sanction of the Bishop of the Diocese. 2. The parish priest must apply for letters of aggregation to the Director General of the Arch-Confraternity. His address is, *Le Supérieur des P. P. Rédemptoristes, Rue Hors Chateau, Liege, Belgium.* In the letter to the Director General for the Diploma of Aggregation, it is necessary to mention, 1. The name and diocese of the Bishop, and the date of the day on which he approved of the erection of the Confraternity. 2. The title or name of the Church where the Confraternity is erected. 3. The name of the parish priest.

Tea Party or Breakfast.

In many places the clergy some time in the year give the children a tea party, and without doubt it is a very beneficial practice. This practice might be much facilitated in the following way. There should be a bag for each class. On the first Sun-

day of each month, immediately after marking the names of the absentees, (see p. 76) the Prefect takes a bag round his class, and the children put in their offerings of a penny or halfpenny. This offering is voluntary, no one is *obliged* to make it. Notice is given out by the Prefect-General on the previous Sunday, that the next Sunday will be the Sunday for the offerings for the tea party, and that the children can bring their offerings. In some Confraternities already established the clergy provide for a tea party in other ways, and apply the offerings to the relief of distressed members. The whole thing is optional and not essentially connected with the Confraternity.

The following extracts are from the report of the state of the Confraternity of the Holy Family for children attached to St. Andrew's Catholic church, Newcastle-on-Tyne.

1. The meeting of the Confraternity takes place after Sunday school, catechism, &c. are over.
2. This meeting is once a month, the Sunday school exercises being considered as exercises for the other three Sundays.
3. The meeting of the boys is on their general communion Sunday, and that of the girls on their general communion Sunday.
4. The meeting is held in the Church.
5. At the meeting of the boys, for example, all the boys who do not belong to the Confraternity are sent to the sides of the church, the candidates are also put apart in a particular place. The actual members occupy the centre of the church, that is, the best places.
6. Only children who have made their first communion are allowed to enter the Confraternity, but those who have not made it are allowed to be among the candidates to be admitted as soon as they make it.
7. Those whose beha-

viour has been bad, or who have by their own fault been irregular in attendance, are privately excluded from the seats occupied by the members, and remain so till there is amendment. 8. On the Sunday after the admission of any members these members receive their admission cards, the form of which is thus:



Jesus. Mary. Joseph.

Patrick Monaghan, admitted a member of the Arch-Confraternity of the Holy Family by the Rev. on the 6th day of February, 1860.

9. The members are encouraged to wear the Confraternity medal at the meetings and on the general communion days. 10. There are occasionally treats given to the children, or there is a lottery, a pious book or picture given by the priest is raffled for by all the members of the Confraternity. 11. Persons unable to attend regularly on account of service, distance, &c. are admitted, provided they conform to the rules as much as possible. 12. The Confraternity works very well, is held in great estimation, is a means of accomplishing great good.

The Confraternity of the Holy Family at Stockport consists of the children of the night school. In the girls' branch of the Confraternity there are eight hundred and seventy-six members. In the course of four years these girls subscribed five hundred and fifty two pounds. This money was expended on the current expenses, to assist in building new schools, &c. There are branches of this Confraternity at various places in England and Ireland—Newcastle-on-Tyne, Liverpool, Man-

chester, Stockport, Cork, Mallow, Letterkenny, Strabane, Ballyshannon, Drumholme, &c.

BOOK VI.

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CHAPTER I.

STATE OF THE CHILDREN.

The documents cited at the beginning of this work prove that great numbers of the poor children are surrounded by circumstances extremely adverse to their salvation. The question is,—Are there any remedies calculated to counteract these evils? It would seem that to a considerable extent such remedies may be found. Such remedies will now be enumerated.

CHAPTER II.

REMEDIES.

1. *A Special Mass for Children on Sundays.*

The first remedy suggested is that of a special

mass on Sundays exclusively for children and young people. In many places there is a most excellent custom of having a particular mass on Sundays exclusively for children. The best time seems to be about ten o'clock; many children cannot easily come sooner because their parents rise late on Sunday morning. In some places it is as early as nine o'clock.

We take the following observation from a work on the Training System, by David Stowe, Glasgow, approved by the Committee of Council on Education. The chapter from which we are about to quote is entitled "The Sympathy of Numbers."

"The *sympathy of numbers*, says the writer, has an influence mighty for good or for evil. What a powerful influence the sympathy of numbers has in a crowded meeting, both on speakers and hearers, and what a chilling effect is produced by the opposite. The soldier marches forward to the charge more ardently shoulder to shoulder and side by side with his companions. The crowd is roused by sympathy. What child does not lose half his energy when single and alone?"

There can be no doubt that the principle of sympathy of numbers acts with immense force on children. The very fact that a great assemblage of children is actually in the church, that they have a mass for themselves, the sight of a vast body of children pouring out of the church strikes the senses of the children, attracts them, brings numbers of children, unknown and abandoned, whom no other earthly influence could attract, makes them eager, draws them irresistibly to be at mass, where there is a great crowd of children like themselves. It is like a huge rolling snow ball constantly gathering up snow.

We will suppose then a church filled with chil-

dren, and the children not left to their own feebleness and incapacity to help themselves, but as is done in many places, aided and assisted in accordance with their capacities. Having then this fact before us, we beg of the reader to refer to the chapter on the actual state of the poor children, and to remember how hell has in these latter days set itself to work to accomplish specially the ruin of that portion of the human race which is comprehended in the word "children." We ask then the question, Is there any other means on the face of the earth capable of making the children mighty to encounter the fearful evils of Souperism, &c. like to that of multitudes of them being gathered together Sunday after Sunday, strong in the mighty influence of the sympathy of numbers, to accomplish the most solemn of all acts of religion, and to have their hearts warmed and cheered with the countless blessings of the holy sacrifice?

From experience we have no hesitation in saying that when there is a special mass for the children, and a proper means adopted to make the children hear mass well and with knowledge of what they are about, the number of children who hear mass on a Sunday will be greater by two-thirds than in ordinary circumstances. Moreover, so large a number of children will never be got together either at day school or night school, Sunday school or any other time. At such a mass alone a priest will have before him the children of the parish. In some cases we are acquainted with where there is a special mass for the whole of the children and young people, there is a voluntary offertory, entirely optional on the part of the children, and many of them cheerfully make their "offering to the altar." Thus in early years they

receive an impression about what will be their duty in later years.

We conclude this subject by affirming three facts relating to holy Mass.

1. If there be not a special mass on Sundays for children in populous places, great numbers of them will not hear mass at all, because the most powerful means which can be employed to attract children, the power of association and sympathy of numbers, is not employed. A mill which is supplied only with bad grain, is sure to produce only bad flour. A congregation or parish is incessantly being supplied and renewed from the ranks of the children. If the children are not gathered together for mass on Sundays, or if they cannot hear mass devoutly and with profit, what sort of a congregation will it become? *Matt. vii. Do men gather grapes of thorns or figs of thistles? —An evil tree bringeth forth evil fruit.*

2. If the children during this mass are left to themselves, the greater number of them will do nothing, or worse than nothing, for they will misbehave; besides, as there is nothing to interest them, they will not persevere long in coming to mass.

3. If they are assisted in the manner indicated at p. 112, those latent good dispositions which the Word of God declares to exist in children will be developed, and the holy mass will become the most powerful of all means to train them in virtue and Christian knowledge, so that it will become a moral impossibility that the children should not know by heart the essentials of Christian Doctrine, even supposing they had had no other means of learning it except this mass. These things are affirmed, not on conjecture, but because

the experience of years has proved them to be true.

The following is from the *Univers*, May 7th. "The soldiers in the forts and suburbs of Paris have been little accustomed to hear mass on Sundays. Some zealous priests under the patronage of the Cardinal Archbishop have endeavoured lately to gather the soldiers to mass on Sundays. These priests have since been joined by the Jesuits and other religious. Considerable difficulty was found at the beginning to induce the soldiers to come to mass. A plan however was adopted which was found to be most eminently successful. The plan was to make the soldiers sing canticles during the holy sacrifice. The soldiers then came in crowds to mass, and they seemed as if they could never be satisfied with singing the old canticles and prayers of their childhood. The officers followed the example of the soldiers. The mass gave rise to an evening mission, which consisted of alternate canticles and *short* instructions. The result was general military communions last Easter Sunday in all the military forts surrounding Paris." This fact confirms our assertion, that if the poor children are left to themselves, the majority of them will be absent from mass, and many of those who are present will do nothing. But if you occupy them with something which is instructive and harmonises with their circumstances, then crowds of them will come to mass, and their prayers will be prayers of "perfect praise."

This mass should not be for the children of the school only but for the whole of the children of the parish, whether they go to school or not, and for young people whom it is desirable to have in Sunday school. During the missions the

children have always filled the whole floor of the church at mass, and we believe in almost every case have continued to do so afterwards. Consequently, the whole floor of the church at least should be given to them exclusively. There may be some inconvenience to this or the other person in giving the whole floor to the children at one mass, but no inconvenience can be equivalent to the inconvenience of the loss of the rising generation, and nothing tends more to save them than a mass for them at which they are helped according to their capacity.

In some places this mass for the children is in the school, but we believe this to be very prejudicial to the children for the following reasons.

First, It is in every way a great loss to the children to hear mass for years in a profane place rather than in a place where they have before them the Real Presence of Jesus Christ. Does not our Lord say, "Suffer little children to come unto me"? The Real Presence is in the chapel and not in the school.

Secondly, The impressions and associations of early years are the most valuable in life. The children are cut off in their early years from the valuable impressions they would have been receiving from the solemnity and religious objects of the church.

Thirdly, It is of the highest importance to teach children reverence and respect at prayer. It is surely more easy to teach them reverence in a church rather than in a school, which is the theatre of all their tricks and antics during the week.

Fourthly, Numbers of children who do not go to school during the week will not go to school on Sunday for mass. A school mass will

be a mass for the children of the school, but not for the great body of the children; not for those who are chiefly exposed to the influence of proselytism, &c.

Fifthly, On Sundays you must either associate *young people* with children in the Sunday school, or they will go into idle and dissipated company. Associating young people with children at mass in the church draws after it association in the Sunday school in the afternoon. The school mass breaks up this association.

2. *Good Organization of the Sunday School.*

If a Sunday school be merely a place for learning answers by heart, with the addition even of some ornamental hymns, without any particular system, and ill-supplied with teachers, probably a large portion of the children will absent themselves and go to the parks or fields, or play in the streets. But suppose a fixed system of exercises in the Sunday school, and that the exercises are made interesting to the children and teachers,—suppose there is a ruling power by which all things are conducted with regularity and harmony—suppose the burthen of learning by heart is made lighter and more agreeable both to teachers and children by the essential portions of the Christian Doctrine being learnt by singing—suppose that variety of exercises which is absolutely necessary for the weakness of children, who cannot bear a long continuance of the same thing—suppose there are prayers for them, short, simple, easily understood and well and harmoniously said,—suppose that Christian practices are not only taught to the children. but *done* by them in Sunday school in those “smooth short roads” of which Digby speaks as the ways pro-

posed for children in the monasteries in the middle ages—suppose the children often hear what is a child's delight—a simple story—we are inclined to believe from experience that in these cases children will go by preference to Sunday school, rather than to the parks or the streets.

3. *Times for receiving the Sacraments.*

It is of the highest importance to appoint special times for the children to go to the Sacraments. Children are naturally helpless and timid and thoughtless. There are many children who will hardly think of going to the Sacraments of themselves, but they will go cheerfully if they are led. Besides, if children go with the crowd, people take advantage of their helplessness and go before them. We have often witnessed people taking the turns of children because they were children, and the poor creatures seem always to take harsh treatment as a matter of course. For these reasons a suggestion is made to fix special times for the Confessions of children. We take as a rule monthly confession and communion. Saturday is a bad day for school children, because they do not come to school, and many of them are in various ways employed by their parents on that day. There are a number of places where the following plan is adopted. The day school boys go to Confession on the first Wednesday morning of the month, and to holy communion on Thursday. The boys who do not go to day school go to confession on Friday evening in the same week, and to holy communion on Sunday. The girls of the day school go to confession on the second Wednesday morning of the month, and to holy communion on Thursday. The girls who do not go to day

school go to confession on Friday evening in the same week, and to holy communion on Sunday. In some places, as there are many confessions of adults the first week of the month, the second and third weeks are appointed for the children. If, in any case, it should be impossible to have all the children to the sacraments once a month, then the boys could go one month and the girls next month. It is suggested also that a general confession day should be appointed three or four times in the year for children who have not made their first communion. For method of preparing them, see p. 193. *Give notice the Sunday before.*

Examine sometimes if all go to the Sacraments.

4. *First admission to the Sacraments.*

From the documents cited in the first book as well as from experience it is clear that great numbers of children leave school before admission to the sacraments; they are lost in the great ocean of the world, and remain without the sacraments. There are also vast numbers of children who do not go to school. On this subject we suggest first what is obvious; the importance of availing one's self of the time when one has hold of them *at school*, or if we may quote an old saying, "make hay while the sun shines," or "lock the stable door *before* the horse is stolen." See p. 279. *St. Alphonsus Liguori* on the admission of children to the sacraments. Secondly, we suggest a most vigilant attention to the "status animarum" of the day school, and more especially of the Sunday school. The future generation is in the Sunday schools. If they do not go to the sacraments while they are at school, they will never receive the sacraments or they will receive them under

circumstances far less favourable than when they were at school.

Mark x. "They brought to Jesus young children that he might touch them. And the disciples rebuked them that brought them. Whom when Jesus saw, he was much displeased and saith to them: Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Amen, I say to you, *whosoever shall not receive the kingdom of God as a little child*, shall not enter into it. And embracing them and laying his hands upon them, he blessed them."

The words of our Lord show that little children are especially fit to receive the kingdom of God and his graces and to cooperate with them actively and positively. "*Whosoever shall not receive the kingdom of God as a little child, &c.*" It may be asked, what disposition is there in a child which makes it so particularly fit for the kingdom and grace of God? Beyond all doubt it is the *simplicity* of the child, and not its learning and *knowledge*; for the holy Scripture says, Prov. iii. "His communication is with the simple." It is taking possession of what is not yet occupied by another, moulding wax while yet soft, writing on a sheet of blank paper, sowing seed in fresh soil, it is giving first and early impressions. A little child is simple, but each year as it grows older, its simplicity wears away. Is it better then, that our Lord should take possession of a child by Holy Communion when its simplicity is perfect; or, is it better to wait till this simplicity has worn away, till the wax has grown hard, till the soil has received other seed? Many children also on account of circumstances which will not be obvious except to those who know the *conscience* of the child, stand most urgently and absolutely in

need of the grace and power of the sacraments. From constant experience it is generally found that children who have made their first communion at an early age, come best to mass, the Sacraments and Sunday school. It is very usual in England, for children to continue after their first communion, frequenting the Sunday school and learning catechism. The following extract is from the catechism approved by the Bishops for all the Dioceses.

“Q. How soon are Christians bound to receive the Blessed Sacrament?”

“A. As soon as they are capable of being instructed in that sacred mystery.”*

5. Singing of the Christian Doctrine.

The singing of hymns is attractive to children. Still, those who take the trouble to observe the great mass of the poor children will find that it is chiefly the sound and melody which catches them. They do not care one iota whether what they sing is poetry or plain prose. Hymns which have real poetry in them, as many hymns in use have, are often above the capacity of a mass of uneducated children on account of inversion of words and sentences, figures of speech and ideas which are above their reach. But supposing for a moment that children could understand beautiful poetry, still they are not advanced by it towards

* St. Alphonsus Liguori, *Homo Apostolicus* Tract XIII. No. 43., says, “As soon as children come to the use of reason, they are not obliged to receive holy Communion, but they *may always* be admitted to holy Communion, provided they can distinguish this heavenly bread from earthly bread. Because, as St. Thomas says, they can have some devotion, which is confirmed by the Canon Penult quæst 6, where it is said, the Sacrament of the holy Eucharist, should not be denied to him to whom the Sacrament of Penance is given, if he desire it.” (See also St. Alphonsus on the ten commandments in the article on the holy Eucharist. Duffy, Dublin.)

the great object—admission to the sacraments. When they are examined for admission to the sacraments, they are not examined on their knowledge of hymns, but on their knowledge of prayers, principal mysteries, sacraments, &c. Children often go to Sunday school for years, and still remain ignorant of the essentials of Christian Doctrine. But if the singing of the Christian Doctrine be once well established in the Sunday school, it will become a sort of self-acting machine, which will infallibly have the effect of making all, even the infants, learn the essentials of Christian Doctrine by heart. Let us take a case which often occurs. A boy has left Sunday school before admission to the sacraments, and some years afterwards he presents himself to receive them. On examination he is found to be ignorant of the principal mysteries and the sacraments. What can be done with him? If he is told to go and learn them it is pretty sure that he will not be seen again. Now, if this boy in Sunday school, instead of repeating the sacraments, &c. a few times in the year, had sung them every Sunday, it is improbable that he would thus have forgotten them. What we would say then on this subject is, by all means sing hymns, but sing still more the essential parts of the Christian Doctrine: make more account of the meat than of the sauce.

6. *Night Schools.*

The night schools are of vast importance, not only because young persons learn there to read and write, but more for the following reasons. 1. They bring into notice many young persons who have not made their first communion or been confirmed. 2. They afford an opportunity of preparing these persons for the sacraments. 3

They draw young persons away from bad company in the evening. 4. It will generally be found that those who frequent the night school are of good conduct. It might be well for the girls to leave their night school at some notable interval before the boys.

It is recommended to sing the following exercises in night school. 1. Because they form an agreeable variety and are a relief to the routine of night school. 2. They counteract that dulness and heaviness which is often to be met with in the night scholars after hard work during the day. 3. The night scholars learn by this means the essentials of Christian Doctrine, without the labour of formal learning by heart. 4. The scholars being thus trained to mix up prayers with their employments in night school, will do the same during their daily occupations.

Exercises for Night School.

I. *At the beginning* of night school—sing, the sign of the cross, p. 86. The good intention, p. 87 Our Father, p. 92. The Hail Mary, p. 93.

II. *About the middle of the time*, sing in turns, one night the Creed, p. 93. The next night the great truths and sacraments, p. 89. The following night the commandments, p. 94.

III. *At the end* of night school—sing—the examination of conscience, p. 113-94. Act of Contrition, p. 102. The good intention and sign of the cross, pp. 87-86.

7. Libraries.

The circulation of good books, which is of great importance, is accomplished in various places by having a library attached to the Sunday school.

In some cases the use of the books is free, in others one halfpenny is paid for the use of a book.

Lastly, we suggest the possibility of dividing a parish into a certain number of districts and appointing visitors who may go round on Sundays and invite the children to mass and Sunday school.

CHAPTER III.

MISSIONS TO CHILDREN.

Luke ii. 22. "They carried the child Jesus to Jerusalem to present him to the Lord." Luke xvii. 15. "They brought to him also infants that he might touch them."

During a number of years missions have been given specially to children in England and Ireland. Each mission lasts usually for two or three weeks. In these missions several facts were evident. 1. Wisdom vi. "To him that is little mercy is granted." The missions make most deep religious impressions on the minds of children, at an age when the mind is most susceptible of those impressions which last throughout life. These impressions have been strikingly visible in multitudes of cases even in children of five or six years of age. 2. These missions drew to the chapel numbers of children who never come near it, even many children who never before in their life had been in a chapel. 3. These missions bring to the sacraments multitudes of young people, who either through neglect or want of opportunity had never been to the sacraments, and in ordinary circumstances were not likely to go. 4. They revive the faith which is dying in mixed schools, and are

a strong antidote against souperism and proselytism in all its forms.

After a mission to the children in the County of Donegal in Ireland, a noted souper came with a view of leading the children astray. The souper, however, was astonished to find himself saluted by the children with the sign of the cross whenever he met them, and soon took to flight. In a manufacturing town in Lancashire, a children's mission created some excitement in the factories. A number of Catholic boys worked with Protestants in the same room, and were a good deal teased by them. One morning the Catholic children having commenced their work perceived on the wall a caricature relating to the mission. Without speaking a word they quietly and simultaneously took up their coats and walked out of the factory. The fact was reported to the mill-owner, who immediately sent a kind message to the boys, begging of them to return, which they did. The master then called all his factory people together and gave notice that henceforward any Protestant using words insulting to the Catholic children should be instantly turned out of the mill. Not another word on the subject was heard after this time.*

5. These missions have produced, through the children, a strong impression on their parents, of which fact numerous examples might be produced. Hence it has been found that in cases where missions to children went before missions to adults, the stories related and remarks made by the children to their parents, have most effect-

* On the subject of souperism we recommend to the reader a small tract, *The Faith of our Fathers and the Soupers*. Published by Duffy, Wellington Quay, Dublin.

tively stirred up the latter for their subsequent mission. Children can do wonderful things.

Wisdom x. 21. "Wisdom hath made the tongues of infants eloquent." In a mission given to children in a large town, there was present a little boy about six years of age. The poor boy was sickly, and he had the misfortune to have a father who was a drunkard. One night, after the evening instruction was over, the little boy went home. When he arrived at his father's house, he saw that his father was in a state of drunkenness. Going over to his father, he climbed upon his knees and spoke thus to him: "Father, I feel very poorly." "Well," answered the father, "what of that?" "Father," replied the little boy, "I think I shall die soon, and God is good, and when I die I think he will take me into heaven." "What then?" said the father. "O father," continued the little boy, "I shall be sorry to do it, but when I get into heaven, I shall be obliged to go to Almighty God and tell him that you get drunk." The father made no answer, but quietly taking the child off his knee and putting him on the ground, he left the house, and went straight off to the chapel. He made his confession next day, and was never drunk again.

6. The *Roman Catechist* remarks that "however depraved a population may be, even so far as to reject the final remedy of a mission; we may always get hold of the future generation as long as we have the children in our hands to work upon. In such circumstances attention to the children is the only means of the revival of religion."—Great is the power of children.

7. The eagerness, ardour, and perseverance of these children in coming to these missions have

proved that children, as a class, are eminently calculated for missions.

8. It is better to prevent evil than to have to cure it. Missions to children most certainly are calculated to prevent evil.

This subject, to do justice to it, would require a long development, but want of space will only admit of the mere outline of a children's mission. Ten years of missions to children have afforded facilities for reducing to a system the means adopted for these missions. A brief description of the exercises of these missions may perhaps suggest one or other useful idea to those employed in a similar work.

I. *Preparation for the Mission.*

1. *Who are admitted to the Mission.*—These missions are not only for children in their infancy, but likewise for all young people who frequent or should continue to frequent the Sunday schools, that is to say, those who have long since made their first communion, and especially for those young people who have never made their first communion. For these reasons, there are generally numbers attending them up to the age of about twenty. These missions are of course for all classes, poor and rich, school and working children, and especially for miserable and destitute children of all kinds.

2. *Previous Notice of the Mission.* It is of importance that for weeks and even months beforehand previous notice should be given of the mission, that it may become known as much as possible. These notices can be given out at the Sunday masses, in day school and Sunday school.

3. *Position of the children in the Church.*—The boys are separated from the girls. One half of

the church is given to the boys, the other half to the girls. Those churches are most favourable where the chief sitting room is on the ground floor, galleries being more beyond control. One seat near the platform should be assigned for the boys and another for the girls who lead the singing. It is better to let the children take their places in the order in which they arrive. It is rather an advantage for little children to be mixed up with those who are older. A little child betwixt two older ones cannot easily talk with them. If there is a deficiency of room, the kneeling boards arranged down the passages will afford seats for little children. As a general rule, all the children should be placed so as to be able to see the platform where the missionary is.

4. *The Platform*.—There should be a platform, five or six feet square, with a very large crucifix on it, and it is well for the image to be painted. The platform is placed on the top of the seats, below the two or three first seats, this being usually the best position for being heard and seen by the children.

5. *The singers*.—Before the mission begins, and on the first day or two of the mission, before Confessions begin, it is well for two or three girls, with a good ear, voice and judgment, to learn what has to be sung during the mission, and having once learnt it accurately, the others will easily learn it by hearing them. A few select singers should have a seat near the platform, both on the boys side and that of the girls.—*Singing* has an immense power on children. It is well to use this power *first* in giving to children the knowledge of those essential things, the ignorance of which is one of the greatest evils of the age,

II. *Daily Instructions.*

Ps. cxviii. "The declaration of thy word giveth understanding to little ones."

There are two instructions in the day, one in the morning the other in the evening.

Morning Instruction -- About half past nine o'clock the children assemble in the church for holy mass. This mass is of the highest importance to them. The children are not left to themselves during this holy mass to fidget and talk, but they are occupied. 1. They receive daily instruction on the various parts, prayers, and ceremonies of the holy mass. These instructions may be varied, but there must be constant repetitions relating to the principal parts of the holy sacrifice; till, by the end of the mission, the children have acquired an exact and practical knowledge of the holy mass, the greatest of all acts of religion, which may never be effaced from their minds as long as they live. On this subject we refer to the following passage in the *Council of Trent*, Sess. 22. *De Sacrificio Missæ*, cap. viii. "Mandat Sancta Synodus pastoribus et singulis curam aniarum gerentibus, ut frequenter inter missarum celebrationem, vel per se, vel per alios, ex iis quæ in missa leguntur aliquid exponant, atque inter cætera sanctissima hujus sacrificii mysterium aliquod declarent, diebus præsertim dominicis et festis." 2. The children repeat short and simple prayers after the missionary, or sing them, for which see page 118. The holy mass as described, is unquestionably the very foundation of a solid mission for the children, and if there be not this exercise for instructing them about holy mass, which is the very essence of religion, the most useful of all exercises will be wanting. After

mass there is the morning offering and prayer against temptation. These two subjects are usually connected with a short story, and some other little instruction. The whole church is required for the children at half past nine or ten o'clock mass on Sundays, and the same on Sunday evenings.

Evening Instruction.—It is commonly a simple necessity in a mission to children to have the principal instruction in the evening, for at any other time, not half of those who should come to it can attend. The usual time for beginning on the week-day evenings, is half past seven o'clock, by which time the working children are at liberty. Including Benediction, the evening service takes generally about one hour and a quarter, sometimes one hour and a half. Many of the children, in their eagerness to be at the mission, usually come an hour or an hour and a half beforehand. To prevent talking, they are occupied with singing hymns on the holy mass, p. 112, till the instructions begin. It is of great importance that the missionary should be with the children during the time in which they arrive and take their seats. We shall now describe the exercises of the evening.

I. *The sign of the cross is sung, p. 86.*

II. *The good intention is sung, p. 87.*

III. *One decade of the rosary is said.* The Our Father and first Hail Mary are sung. The nine Hail Marys are said on alternate sides with pauses, as described p. 100. At each Hail Mary an intention is given out for which see p. 100.

IV. *The following invocations* are said by the missionary and the children after him:—"O infant Jesus—have mercy—on me.—Dear Mary—mother of Jesus—pray—for me.—St. Joseph—and my holy

patrons—pray—for me.—My dear Angel Guardian—I love you—take care of me—this day.”

V. *The notices are given out.* They are very short, simple and distinct. This is one of the most important points, and the success of the mission depends very much upon it. It is only by continual and persevering repetitions that important notices will penetrate the minds of the children. We subjoin a list of these notices.

1. Notice of “times of instruction,” morning and evening, also of times for confession, and of the day and hour of general communion.

2. “Attendance at day school, night school, and Sunday school.”

3. “To keep away from Protestant, proselytizing and ragged schools.” It has been found an excellent plan to promise a medal to any child who brings three or four other children out of the ragged schools.

4. “Those who have not been baptized by the priest must let the missionary know, in order that they may be baptized.” In consequence of mixed marriages there are in England many children who have received only Protestant Baptism. Generally, in missions in large towns, we have found from thirty to a hundred children growing up without Catholic baptism. We have found some not baptized at all, others who have been to the sacraments for years without Catholic baptism.

5. “The time for the future Mass for the children on Sundays after the mission is over.”

6. “To make altars in their houses.” This is a practice which the children take up very eagerly. It is only necessary to give them a simple description of what has to be done, that is—a table or box, an altar cloth on it—two candlesticks—a cross

betwixt the candlesticks—an image or picture of our Blessed Lady—a vessel for holy water.

7. "All to prepare to be invested in the scapular of Mount Carmel." In order to supply all the children with scapulars, at the Masses on the first and second Sundays of the mission, the people are asked to have the charity to make scapulars for the children and models are supplied to those who make them. The scapular given to the children is very simple, the cloth being less in size than a square inch without anything worked on it. In all cases there has been abundant supply brought for all the children of the district.

8. "Concealment of sins in confession." A notice or story on this subject frequently is of great use. ☺

9. "The use of the tickets," mentioned afterwards is explained. After the notices the points of the Rule of Life are given out.

VI. *Rule of Life.* The Rule of Life is printed in order that the children may hang it up in their houses and have it always before their eyes. The principal parts of it are repeated every night. These are, 1. In the morning before they rise, to make the sign of the cross and say, "Jesus, Mary, and Joseph, I give you my heart—and my soul." 2. Morning Prayers. 3. The Sign of the Cross before and after meals. 4. Night Prayers and Examination of Conscience. 5. When in bed, to put their arms in the form of a cross and say, "Jesus, Mary, and Joseph, I give you my heart and my soul." 6. Often to make the Good Intention, "My Jesus, I do all for you." 7. In temptation to fly away and say, "Jesus and Mary help me." 8. To keep away from the various occasions of sin. 9. To go to Confession and holy Communion at least once a month.

N.B. Some short story is usually told on one or other of these points each night.

VII. *The Principal Mysteries and Sacraments are sung, p. 89*—This exercise is of the highest importance, for it is always found that there are numbers ignorant of them, and is usually preceded by a repetition of the "Questions for learning by heart," *Hymn-Book for Sunday School, p. 30.*

VIII.—*The Chief Instruction.*—It lasts usually for about twenty minutes. The subjects of instruction are—The end of our creation, mortal sin, confession, death, judgment, hell, obedience to parents, the sixth commandment, the occasions of sin, the other commandments, an instruction on the Blessed Virgin and consecration of the children to her, the infancy of our Lord, the Passion of our Lord is described on the night and at the time when the way of the cross is made, original sin, the devil and the angels, instruction on holy Communion. After the instruction on holy Communion, there is public reparation made for want of respect to the Blessed Sacrament in the following way. The missionary speaks thus: "My dear children, the great day of holy Communion is coming, and it is proper that this evening you should confess before Jesus any want of respect you may at any time have shown when you were in the presence of the Blessed Sacrament. Listen then while I speak to Jesus."—"O Jesus, we believe that you are now at this moment, present in the Blessed Sacrament on the altar. O Jesus, we, your poor creatures, the work of your hands, kneel before you this night, because we want to confess our want of respect to you in the Blessed Sacrament. And first of all,—(here the missionary makes allusion to himself.) Listen then, O Jesus, for these poor

creatures want to confess their faults. They confess that often they have come into the chapel, not remembering that it was the house of God. Many times they have passed before that altar where you are present and they did not bend their knees to adore. Many ways they have misbehaved in chapel. Often during holy mass they paid little attention to it. Many times when they might have come to receive you in the Blessed Sacrament they would not come. We know, O Jesus, that your justice ought to strike us and punish us for our sins. But, sweet Jesus, you are kind and good. You have pity on your poor creatures, when they confess they have done wrong, remembering that they were made of the dust of the earth. Jesus, these children with sorrowful hearts confess before you this night that they have done wrong, that they have not shewn proper respect to you in the Blessed Sacrament, Then, sweet Jesus, have pity on them, forgive them—pardon them, O Jesus—Mercy O Jesus."

The style and manner of the instructions may be seen in "God and His Creatures," Richardson, Derby: Books for Children, Duffy, 7, Wellington Quay, Dublin. Seven books have been published, the remainder are in preparation. Immediately after the Instruction, the children sing an Act of Contrition, p. 102.

IX. *Benediction*.—The following prayer is said by the missionary with the children,—“O Jesus—God the Son—made man—we believe—that thy body—and thy blood—are present—in the Blessed Sacrament—Sweet Jesus—we adore thee—we thank thee—we love thee.”

At the conclusion of Benediction the following prayer is said, “Blessed be Jesus—in the most

holy sacrament—of the altar—Blessed be—the great mother—of God—Mary most holy.”

This prayer is followed by the examination of conscience.

X. Examination of Conscience.—“Think!—did you this morning, on wakening, make the sign of the cross, &c.—did you say your morning prayers—did you make the sign of the cross before and after your meals—how many times to-day did you make the good intention,—if you were tempted to-day did you say, ‘Jesus and Mary help me?’—Did you commit any sin in the house, in the school, in the chapel, at your work, in the street when you were talking, disobey your parents, go into bad company? (pause.) O God—be merciful—to me a sinner.”

XI. Going out.—If there is a great mass of children present, numbers of them unaccustomed to any kind of discipline. their departure out of the church will require special attention from the missionary. It is well every night just before they leave to give out the following notices. 1. While the children are going out there must be no talking. 2. They must not stop about the church door except if any have to wait for their brothers and sisters. 3. When out of the church they must not make any noise. 4. They must go straight home. It is well to add sometimes a notice about bending their knees to the ground before the Blessed Sacrament. The singing of hymns while the children are going out promotes silence and good order. The girls usually go out first unless it be their confession night, they all stand up together and make their reverence to the Blessed Sacrament, and go out seat after seat. The boys afterwards do in like manner

III. *Confessions.*

The little children who are *not* going to their first Communion receive after their Confession a Rule of Life or piece of coloured paper, in order that the missionary may know who have been to their Confessions and who have not been. Those who are to be admitted to the general Communion receive after Confession a Rule of Life and a ticket which merely indicates that they are to be admitted into the church at the general Communion, so, when the day comes, admission of communicants is a very simple and easy matter.

Children will almost always be found sufficiently disposed at their first Confession during the mission. We quote the following sentence from St. Alphonsus, Opus Morl. lib. vi. tract iv. No. 459. "*Consuetudinarius qui prima vice suum pravam habitum confitetur bene potest absolvi etiamsi nulla emendatio præcesserit, modo eam serio proponit.*" This is the rule for ordinary cases, and much more during a mission, and much more in the case of children who are more simple, less rooted in bad habits and more easily renounce sin than adults. 1 Cor. xiv. 20. "*In malice be children.*"

After mass, all who can come in the morning go to Confession, and these are chiefly the day school children. In the evening, after the instruction, those go to Confession who cannot come in the morning. The Confessions of the boys go on for several nights, till the number for Confession is nearly exhausted. Then the Confessions of the girls go on in like manner. By the time the Confessions of the girls have nearly been gone through, there will have been a fresh accession of boys to the mission, so the Confessions of the boys re-

commence. After that the confessions of the girls recommence in like manner. So the Confessions of boys and girls go on alternately till towards the middle of the last week of the mission. On the Wednesday and Friday before the Sunday of the general Communion, the boys come again to a second Confession, to confess any thing forgotten or any sin committed since their former Confession. On the Thursday and Saturday the girls come again, and on the Saturday any who wish. After the second Confessions, the scapulars are given out. In case there is to be a Confirmation, the cards for Confirmation are also given out, after this second Confession. To save time, a person to write is stationed in some part of the chapel, and those who receive a Confirmation card take it to this person to have their names written on it.

We will suppose it to be Confession night for the boys. After the girls are gone out the following notices are given out. 1. Those who have already got their tickets can go. 2. Those who made their first Communion come over to this side, (the girls side, which is now empty). The boys who have made their first Communion are then distributed amongst the confessionals. The boys who have not made their first Communion remain and are put together in a compact body. The missionary gives a short explanation of the most important things. After this he gets *one* teacher, and puts into his hand a catechism, made expressly for the purpose. The teacher then gives out each question and answer and the boys repeat each answer altogether, three or four times, before going on to the next answer. The teacher goes over this series of answers over and over again for twenty minutes or half an hour. The

missioner returns and examines each boy successively. Those who know their answers receive a bit of white paper, as an indication that they have been examined. The examination being finished, those boys who have received white papers are distributed amongst the confessionals. The others remain, and the teacher recommences the repetition of questions and answers. The missionary returns from time to time to give papers to those who have learnt the answers.

It must be remarked that the doctrinal preparation just described is but a small part of the preparation which they really receive. First, there is usually a special preparation for the sacraments, going on before the mission begins. Secondly, there are special instructions for this purpose every day during the mission.

The General Communion.

This has already been explained at p. 228.

IV. Objects of the Mission.

The first object of these missions is, the salvation of the souls of the poor children, who, unless specially assisted, are truly most helpless creatures. For this purpose, during the mission, they are trained in the exercises of Christian piety. Should any one doubt the utility of these missions we would invite him to assist at them. He might see roughness in the exterior of these poor children, and if he grounded his opinion of the results of the mission on this fact, most assuredly he would be greatly mistaken. A mission is not intended to give, and could not give a sudden polish of manners to a vast number of children, who have, from their infancy been accus-

tomed to wild and rough behaviour. But, if assistance at a mission can be of that kind which enables one to judge of interior dispositions, he will see, under this roughness of exterior, a most edifying, a most enchanting simplicity of heart and fervour and generosity of soul towards God. He will see how vast numbers are rooted out of hidden places, and brought to the service of God, whom ordinary occasions never could have brought.

The second object of these missions is, to gather together and incorporate these children and young persons into one body. It is very much their isolated position from one another, and want of community of spirit which makes them the victims of proselytism. The special objects of this incorporation are three. 1. That they may all be gathered together for Mass on Sundays. 2. That they may all be gathered at Sunday school. 3. That they may be gathered together for the sacraments. A bond of union is formed during the mission and with very little trouble may be maintained afterwards.

In a word, the great point in these missions is to attract together numbers, especially of poor abandoned children, who, in consequence of their circumstances, have scarcely any knowledge of, and still less love of religion, and to interest them in religion and let them see that it can be accommodated to their circumstances. The means employed for this purpose are simple stories and practices of piety and singing, especially singing the elements of the Christian Doctrine, which, at the same time pleases them and instructs them. Many poor little creatures, unknown and uncared for, strangers to every religious impression die early. A fortnight or three weeks mission alters the case. There have been numberless instances

of these little things dying in the most edifying manner after missions. Amongst children and young persons there are none upon whom a mission makes so vivid an impression as it does upon children from four to eight years of age, fulfilling the words of our Lord, Mark x. "Whosoever shall not receive the kingdom of God as a little child, shall not enter into it."

Amongst the intentions for which the Hail Mary is said is this one, "that the child which dies first may die a happy death." In November, 1859, there was a childrens' mission at Somers Town, in London. A week or two after the mission, one of the children died. It was a child nine years of age which had made its first communion during the mission. On Friday afternoon it was near the fire, its frock took fire and the child was most frightfully burnt. It died on the Sunday. No word of complaint or impatience was heard from the poor child. It occupied itself in singing the prayers which the children had sung during holy mass at the mission. Sunday came, and the child begged of its mother that it might be carried to the chapel for the children's mass. But it was in fact dying, and of course could not be moved. A short time afterwards, it lifted up its eyes to heaven, and said, "O Heavenly Father, come and take me," and then in the most beautiful dispositions—expired! Many examples of a similar kind there have been after missions.

He who gives missions to the children must bring with him decision and firmness, for this is absolutely required where there is a large number of children. He must bring also a very large amount of patience, kindness, gentleness and *readiness to enter into the simple ways of children,*

and a disposition to amuse them from time to time. He must be provided with an abundance of stories, and language the most simple, the very language of the children themselves. He must remember that children often learn by eye-teaching better than by ear-teaching, a movement of the eyes or hands is often more effective than a wordy explanation. As the foundation of all, besides something of a natural turn for such a duty, he must have, what an intimate acquaintance with their simple ways cannot fail to give, an interest in them, and a great love for them, because they are creatures with immortal souls, most simple and helpless, and therefore most dear to Jesus Christ, and most jealously watched over by their Angel Guardians, "who see the face of their Father who is in Heaven."

Whether the poor children deserve our sympathy or not we leave others to decide. It may not, however, be out of place to cite the opinion recently expressed on this subject at Leeds, by His Eminence the Cardinal Archbishop of Westminster. "His Eminence remarked that the Sovereign Pontiff had interested himself in the cause of the poor children, that besides the ordinary cares of Government and the rule of the Church, the present was to His Holiness a time of great anxiety and fear of revolution; yet he had for a moment forgotten every other care in order to send to these poor children a letter and a present as a token of his regard and love for them. He doubted not that he (His Eminence) was fully carrying out the wishes and feelings of the Pope in being there that day on behalf of the poor children. Further, he would acknowledge that there was not a single cause at that moment occupying the Catholic mind, into which he, (His Eminence)

entered more deeply and fully than the one they were practically carrying out, the rescuing to the uttermost of their power the helpless little ones from attempts, which unfortunately were made too often and with too much success to snatch them from the arms and the bosom of the only parent they had on earth, the Church of Christ. There could not be a nobler effort, there could not be a more sublime cause, there could not be an object more truly noble and sublime than that which was the object they had in view, of endeavouring to provide for the little ones abandoned by the world and thrown into their very arms by Providence. They would really achieve the greatest of all works which might be said now to occupy the Church, the care and education of the children."

One hears of Souperism, &c. everywhere, of which the poor children become victims. Remedies are proposed, a committee is formed and works zealously. But does one child in a thousand ever hear of a committee? What the poor children need is *early* deep religious impressions, strong intrinsic faith and love of religion, which no Committee can supply them with. We suggest a trial of the *Remedies* proposed page 269. These remedies have been tried and found successful.

In conclusion, we shall not be wrong, perhaps, in estimating the poor children to be most precious in the eyes of Jesus Christ and His Church. They might remind one of the answer given by St. Lawrence when ordered to produce the treasures of the Church, "*Cui Levita castissimus ubi eas repositas haberet ostendens numerosissimos sanctorum pauperum obtulit greges.*"

It may be remarked that, while for other children much has been written on the Sunday

school, little or nothing has been written for our poor Catholic children. Our object has been to write *not what might look well to the reader*, but what we had found from experience to be practicable for the poor children.

CHAPTER IV.

RULES OF THE CONFRATERNITY OF THE BLESSED EUCARIST AND CHRISTIAN DOCTRINE, AND OF THE PURGATORIAN SOCIETY.

1. That this society shall be called The Confraternity of the Blessed Eucharist and Christian Doctrine.

2. That its objects shall be—1st. To promote Devotion to the Blessed Sacrament of the Eucharist. 2nd. To promote the spiritual advancement of youth, by instructing them in the Christian Doctrine, as contained in the approved Catechism. 3rd. To stimulate and encourage each other in the religious instruction of the ignorant, and in the practice of the spiritual works of mercy.

3. That a donation of six-pence upon admission, and one penny per week subscription. be paid by each member, during his continuance in the society.

4. That all donations and subscriptions received by this Confraternity shall be applied to procure catechisms and premiums for the children, and to defray the other necessary expenses of the Confraternity.

5. That the Officers of this Confraternity shall consist of a President, who shall always be the

Pastor, or a clergyman approved of by him, a Vice-President, a Secretary, and a Treasurer.

6. That a General Meeting shall be held on the first Sunday after the feast of Corpus Christi, in each year; at which the Vice-President, Secretary, and Treasurer for the ensuing year shall be elected by ballot, and a Council, consisting of the President, Vice-President, Secretary, and Treasurer, and nine persons chosen from amongst the Teachers, shall be appointed. A Report also of the proceedings, and a Statement of the Accounts of the year shall be laid before the Meeting.

7. That at the annual election, the Members when assembled, shall first kneel down and invoke the Holy Ghost to direct them in the choice they are to make, after which they will proceed to ballot.

8. That all members of this Confraternity shall meet on the fourth Sunday in each month, at two o'clock, for the purpose of receiving the Report of the Council, and consulting together for the welfare of the Society; this meeting shall continue at least one hour. In order to preserve that unanimity and harmony so essential to the welfare of the Society, and to promote a free and general discussion at the meetings, the members shall be extremely cautious to refrain from everything that may tend to disturb that conciliating spirit of brotherly and Christian charity, that should animate the members of a religious society, or which may seem in any degree to throw an air of levity on the proceedings of the meeting.

9. That no person shall be admitted as Teacher, whose morals shall not be found unsullied both in public and private life, or who shall not have proved himself constant in frequenting the sacraments. Any person wishing to introduce a

Teacher, shall give notice to the President, who shall provide such person with a copy of the rules—shall admonish him to read them attentively, and if found determined to observe them, shall introduce him on the fourth Sunday of the month at the general meeting. The members shall be chosen by ballot, but no person can be ballotted for until he shall have obtained a recommendation from his spiritual director; and have been employed for two months in discharging the duties of a member.

10. That in order to facilitate the instruction of the children, and the more effectually to secure their attendance, this Confraternity shall distribute merit tickets on each Sunday; but no child shall receive a ticket who does not exactly comply with the conditions required by rule 26. At the expiration of every four months, each child shall receive a premium in proportion to his merit and the number of tickets he has received. The premiums shall be distributed in the following proportionate order, viz:—

To a child having eighteen tickets, that			
is, one for every Sunday in the four			
months, a premium of the value of			
Ditto, having seventeen do.	...	...	6d.
Ditto, having sixteen do.	...	...	5d.
Ditto, having fifteen do.	...	...	4d.
Ditto, having fourteen do.	...	...	3d.
Ditto, having thirteen do.	...	...	2½d.
Ditto, having twelve do.	...	...	2d.
Ditto, having eleven do.	...	...	1d.
Ditto, having eleven do.	...	...	½d.

11. That the Confraternity shall attend in a particular manner to those children who have made their first Communion; and in order to distinguish and point them out as objects of invita-

tion to the other children, shall place them in seats of the chapel by themselves; they shall appoint the most experienced teachers over them, and supply them with catechetical instructions on the sacraments of penance, and the holy Eucharist; those children shall also be permitted to join the members of the Confraternity, after Catechism, in reciting the Office of the Blessed Sacrament.

12. That every member of this society shall be entitled to the benefit of several Masses, to be said as soon as possible after his decease, for the repose of his soul: that the members shall, if possible, attend at one or other of those Masses, and offer their prayers in his behalf. That the funerals of deceased members shall be distinguished by every mark of religious solemnity, which may be in the power of the Confraternity to supply; and that all the surviving brothers shall attend on such affecting occasions. To entitle any one to these benefits, he must be at least twelve months a regular member, and pay, if able, his subscription punctually.

The holy sacrifice of the Mass will be offered up on the Monday after the third Sunday of the months of March, June, September and December in each year, for the repose of the souls of the deceased members of the Confraternity, and the deceased parents, relatives and friends of the members.

Rules for the Officers.

13. The office of the President shall be to preside at all meetings, to recite the appointed prayers before and after Catechism; to inspect each class, to note any breach of order he may observe, and occasionally exhort the teachers to a strict observance of the rules, particularly that

which obliges them to approach the holy Communion on the third Sunday in each month, and the necessity of being strictly impartial in the distribution of merit tickets to the children; and to give notice to the body when any person ceases to be a member by infraction of rule 18th, as likewise to appoint persons to visit absent members. If necessity should require his absence, he shall give timely notice to the Vice-President.

14. That the duty of the Vice-President shall be to co-operate with the President; to supply the teachers every Sunday with Catechisms and tickets; to take care that each class be diligently attended; to preserve regularity in the chapel; to act as President in the absence of that officer, and on such occasions to select one of the council to fill the office of Vice-President, to take an account of the absent teachers; to attend all the meetings of the Confraternity, and to notify to the President the time proper for sending the deputation, as directed by rule 18.

15. The duty of the Secretary shall be to attend all meetings, and enter in the minute-book the proceedings of the Society; to take up from the teachers their lists of the absent children, with their residences, to fill up from these lists district dockets, to appoint district visitors, and to collect from them the district dockets of the preceding Sunday, with the answers of the parents in writing; to collect subscriptions every Sunday; to keep an exact account of the receipts and disbursements of the Society, and a list of the teachers' and subscribers' names; he shall also enter the names of new members on the day of their admission. and of the persons by whom they were proposed.

16. The duty of the Treasurer shall be, to receive from the Secretary the amount collected on each Sunday, and to disburse the same according to the order of the Council; to take charge of all books, &c. intended for premiums, and to account for their disposal correctly.

Rules for the Council.

17. The duty of the Council shall be to co-operate in a particular manner with the President, in promoting the welfare of the Confraternity; to be punctual in attending the monthly and general meetings, and to take care that all bills due by the Society be, if possible, paid off before the fourth Sunday in each month, in order that the Secretary may be enabled to produce the receipts, and give a satisfactory account of the funds at the general monthly meeting. They shall see that the various duties of the officers be properly fulfilled. It shall also be their duty at each distribution of premiums, to assist in the examination of the children if required.

Rules for the Teachers.

18. That the duty of the Teachers shall be to attend punctually in the chapel every Sunday, at the appointed hour, and in case of necessary absence, to give the earliest possible notice to the President, that a proper substitute may be provided; but if the absent person neglects every part of his duty three Sundays in succession, the President shall depute two of the Council to wait on and exhort with the absent member, and endeavour to regain him during the week next ensuing; should the absent person, however, remain incorrigible, the President shall notify to

the body that such person has ceased to be a member of the Society, nor shall he be restored until he shall have made such satisfaction as the Council may deem sufficient.

19. It shall be the imperative duty of each member, on observing any scandalous conduct in a brother, first to expostulate with him, but if without effect, he shall give notice to the President, who shall depute two of the Council to expostulate with the transgressor; if he continue unreclaimed, the Council shall be convoked to investigate the matter, and shall cite him before them; and in case he neglect, or be not determined to amend, he shall be expelled in the manner the President and Council shall think proper.

20. It shall also be the duty of the Teachers to keep an accurate account of the attendance and merit of the children; to observe strict justice in the distribution of merit tickets; to mark on each Sunday the lessons which the children are to learn during the following week, and occasionally, as far as circumstances during the week will allow, to inquire after them, particularly should any have been absent on the preceding Sunday.

21. The Teachers shall be directed by the President and Council in all things conducive to the welfare of the Confraternity: at the termination of every four months, they shall collect all the tickets from the children of their respective classes, and deliver them to the Vice-President, with an accurate account of the number to which each child may be entitled, and of the merit of each, and also to specify in the Catechism the extent in which they are to be examined.

Rules for the Officers and Teachers.

22. The Officers and Teachers of this Society

shall regularly approach the holy Communion, on the third Sunday in each month, and, if possible, at the Mass beginning at eight o'clock, in the Catholic Church, and at the same time shall join in offering up the Holy Sacrifice for the spiritual and temporal welfare of all the members of the Confraternity, and of the children under their care. They shall also approach the holy Communion on the Feast of Corpus Christi, Easter Sunday, and the other principal festivals of the year

23. To obtain the indulgences granted by the Church, the Officers and Teachers of this Society shall recite every day, either the Little Office of the Blessed Sacrament, or the Pange Lingua, or six Paters, six Aves, and six Gloria Patris, to the honour and glory of our Divine Lord.

24. The Officers and Teachers of this Society shall recite every day, One Pater, Ave, and Gloria Patri, for the spiritual and temporal welfare of each other, and for the increase and perseverance of the members of this Confraternity. It is to be observed, however, that the observance of these rules does not oblige, under the pain of sin : they shall likewise consider it a duty of fraternal charity to administer spiritual consolation to each other in sickness or distress.

25. Before Catechism shall commence, the Officers and Teachers shall kneel down with the children, and invoke the Holy Ghost, by saying the proper prayers for that purpose. Teaching shall continue at least one hour ; after which the Acts of Faith, Hope, and Charity, shall be recited in order to gain the indulgence. The classes shall then be dismissed by their respective teachers, in order and silence

N.B. The foregoing rules apply equally to the Female Confraternity, with the exception only that the latter will have their yearly meeting on the second Sunday after the feast of Corpus Christi in each year, and their monthly meeting on the second Sunday in each month.

Rules for the Children.

26. That the children are to appear in the chapel every Sunday at the proper hour, and observe due reverence therein; to observe cleanliness in their person, and to avoid all rude and riotous behaviour in the streets as highly improper; they shall therefore, be careful to go to and from the church in the most orderly and quiet manner.

They shall be obedient to their parents, never be guilty of telling lies, and always be careful to hear Mass on Sundays and holy days, and, if possible, every day.

They shall, when arrived at the proper age, approach regularly the holy Sacraments.

They shall be obedient to their teachers, and know their lessons perfectly.

They shall keep their Catechisms, tickets and Prayer-books clean, and produce them to their Teachers every Sunday. Any child who does not comply with these conditions, shall not be entitled to a merit ticket.

Indulgences granted to the Confraternity of the Christian Doctrine.

1. A plenary indulgence is granted to each member (duly disposed) on the day of his enrolment into the Confraternity.

2. A plenary indulgence is granted to each member who shall duly receive the holy Sacraments of Penance and the Eucharist once a month

3. An indulgence of seven years is granted to each member, for each time he discharges the religious duty of teaching the Christian Doctrine.—CLEM. XII.—June 27, 1735.

4. A plenary indulgence is granted to each member, in the hour of death, on making his Confession, and receiving the Holy Eucharist with the proper dispositions.—PIUS IV.—August 10, 1788.

N. B.—An indulgence of one hundred days is granted to each parent or master for each time they teach the Christian Doctrine to their family or school; and the same is granted to each child who is of sufficient age, and who receives such instructions with the proper dispositions.—PAUL V. October 6, 1697.

*Indulgences which may be obtained by the
Members of the Confraternity of the
Blessed Eucharist.*

1. A plenary indulgence on the day of admission, by those who confess and receive, and pray for the intention of the Church.

2. A plenary indulgence, three times during life, on the same conditions.

3. A plenary indulgence at the hour of death, by those who confess and receive, and invoke the name of Jesus with the heart if they cannot do so with the lips.

4. An indulgence of seven years and seven quarantines, by those who confess and receive, and pray for the intention of the Church, on the feast of Corpus Christi. The same indulgence may be obtained after confessing and receiving, by assisting at the procession of the Blessed Sacrament on the third Sunday of the month, or on Holy Thursday.

5. An indulgence of one hundred days every time they assist at the Offices or Processions of the Confraternity; or on Friday visit the church where the Confraternity exists; or visit the Blessed Sacrament on Holy Thursday, wherever it may be, and pray with devotion;—or be present at Mass in the church of the Confraternity; or entertain a poor person; or reconcile enemies; or bring back those who are straying from virtue; or instruct the ignorant; or visit the sick; or perform a spiritual or corporal work of mercy; or any work of piety or charity.

All these indulgences are applicable to the souls in Purgatory.

Those who recite the following prayer once every day during a month, and who confess and receive, and pray for the Church, and for the intention of the Pope, may obtain a plenary indulgence:—

“May all praise and thanks be continually given to the most holy and adorable Sacrament.”

Paul III.—February 15, 1598; November 30 1599.

Paul V.—November 3, 1606.

Clement X.—January 24, 1613.

Benedict XVI.—August 2, 1749; September 13, 1749.

Pius VI.—May 24, 1776.

RULES OF THE PURGATORIAN SOCIETY.

1. The objects of this society shall be, to promote (in connection with the Confraternity of the Blessed Eucharist and Christian Doctrine) the spiritual works of mercy, particularly the instruction of the ignorant, and the relief of the souls in Purgatory.

2 All members of the Confraternity of the Blessed Eucharist and Christian Doctrine, shall be members of this society; also other persons recommended to the President and Council, and approved of by them, and who shall subscribe sixpence at entrance, and one penny a week, may be members.

3. The officers and council of this society shall always be those of the Confraternity of the Blessed Eucharist and Christian Doctrine.

4. The office of the President shall be to watch over the welfare of the society, and require the strict observance of the rules by the members.

5. The duty of the Vice-President shall be to act with the President, to take an account of attendance of the members at the weekly Office of the Dead, and report thereon at the monthly meeting.

6. The duty of the Secretary shall be to enter in a minute book the proceedings of the society, to keep an exact account of the monies received and expended, and a register of the names and residences of the members and subscribers, and present a correct report of the proceedings of the society, at the monthly and annual meetings.

7. The duty of the Treasurer shall be to receive the contributions of the members and subscribers, and disburse the same for the objects of this society upon the order of the President and Council.

8. The duty of the Council shall be, to assist the President in conducting and advancing this society. At their monthly meeting, they shall appoint members to recite weekly the Office of the Dead, inquire into the state of the funds, and examine the books of the library, and make such

arrangements therein as they may deem calculated to promote moral and spiritual reading.

9. In order to encourage the practice of edifying reading, this society shall maintain a Library of moral and religious books. The books shall be lent to members and subscribers, according to the directions of the President and Council, and under the following regulations, viz., no person can have more than one book at a time, nor retain any book longer than one month; if any book be lost or injured, the borrower must compensate the society for the loss or injury;—the time for lending and returning books is on Sundays, from 11 to 3 o'clock.

10. The Librarian shall be elected by the Council from amongst the members of the Society; he shall keep an exact account of the books and of the readers and report to the Council, at their monthly meeting, those who retain books beyond the time regulated by rule; also any injury the books may have received, and he shall hand over to the Secretary, weekly, all subscriptions received, by him.

11. On the first Monday of every month, the holy sacrifice of the Mass will be offered up for the relief of the suffering souls in Purgatory, and particularly for the deceased members, subscribers, and other benefactors of this Society, also for the deceased parents, relations, and friends of the members and subscribers; and the holy sacrifice of the Mass will be offered up on the first Sunday of every month, at eight o'clock, for the spiritual and temporal welfare of the members and subscribers of this Society, at which Masses the members are recommended to attend.

13. On every Monday, at eight o'clock in the

evening, the Office of the Dead shall be devoutly recited by the members for the relief of the souls in Purgatory, and particularly for the deceased members, subscribers and other benefactors of this Society; also for the deceased parents, relations, and friends of the members and subscribers. On the death of a member, and upon such other occasions as the Rev President shall approve of, the members shall recite the Office of the Dead.

*Indulgences granted to the Members of the
Purgatorian Societies.*

1. A plenary indulgence on the day of enrolment into this society.

2. A plenary indulgence on the first Monday of each month, and the same on the appointed days of the quarterly office, provided they approach the holy sacraments of penance and Communion, and fulfil the other requisite conditions.

3. A partial indulgence of seven years and seven quarantines, each time they perform any of the duties of the Society prescribed by its rules. Finally, all the indulgences granted to the pious Sodality of the Sacred Heart of Jesus.

Pius VII.—June 4, 1820.

Gregory XVI.—February 10, 1838.

N.B.—The above Rules are taken from the Dublin edition.

APPENDIX

DE SACRAMENTIS RESPECTU PARVULORUM.

(*Ex operibus S. Alphonsi Liguori.*)

I. De Scientia.

St. Alphonsus Homo Apostolicus. Tract IV. No.

3 "Altera sunt præcepta explicate credenda de

necessitate mediū, altera de necessitate præcepti. Nulli dubium est quin explicite de necessitate mediū credenda sint Deum esse, et remuneratorem esse boni et justum vindicem mali. Quoad autem mysteria SS. Trinitatis et Incarnationis et mortis Jesu Christi, licet adsit sententia probabilis pro utraque parte an debeant credi ex necessitate mediū aut præcepti; attamen certum est ex prop 64, ex damnatis ab Innoc. XI non esse absolutio- nis capacem qui ignorat ea mysteria. Explicite vero *de necessitate præcepti* debent sciri et credi, *saltem in substantia*, ut docet S. Carolus Borro- mæus in sua *Instructione ad Confessarios* 1. Symbo- lum Apostolorum. 2. Oratio Dominicalis, et Salu- tatio Angelica. 3. Præcepta Decalogi et Ecclesiæ. 4. Sacramenta quæ cuilibet sunt necessaria ut baptismus, eucharistia et pœnitentia, cæterorum enim sufficit habere fidem implicitam, cum expli- cita sit tantum necessaria illis qui ea suscipiunt."

Opus Morl. Lib. II. Tract i. c. i. No. 8. "Non omnes tenentur sub mortali hæc prædicta scire memoriter, aut eo ordine aut iis verbis quibus proponuntur. Sed quoad Orationem Dominicam scire omnia bona petenda esse a Deo, quæ ejus summa est, quoad Symbolum vero, Præcepta et Sacramenta sufficit, si quis rogatus de singulis recte respondeat. (*Hoc est conforme ad id quod tradi- dit S. Carolus in sua Instruc ad Confessarios, ubi do- cuit satis esse quod fideles rudes sciant "Credo" saltem in substantiam.*)

II. De Sacramento Pœnitentiæ.

1. *Obligatio.* St Alphonsus, Homo Ap. Tract xiii. No. 35. "Omni utriusque sexus fidelis post- quam ad annos discretionis pervenerit omnia sua peccata saltem semel in anno fideliter confiteatur

proprio sacerdoti. Tenentur ad hoc præceptum qui ante septennium peccaverunt si jam usum rationis adepti sunt.

2. *Defectus Præparationis.* Tract IV. No. 3. Absolutionis est incapax qui ignorat quatuor mysteria principalia.

Tract 16, No. 105. Confessarius tenetur instruere pœnitentem cum observat aut prudenter judicat illum necessaria fidei et salutis ignorare.

Tract 16, No. 103. Perperam agunt in qui rudes dimittunt ut melius se examinent, hoc Segneri vocat errorem intolerabilem jure optimo. Tract Ult. No. 18. Tenetur confessarius eos examinare interrogando juxta ordinem præceptorum decalogi. Tract. xvi. 103. Advertat nihilominus confessarius se non teneri tam minute eos interrogare, interroget tantum de peccatis in quæ faciliter incidere possunt spectata eorum conditione, et capacitate.

Tract 16. No. 103. Errare eos confessarios qui volunt certum judicium facere de qualitate peccati, an sit grave vel leve, exquirendo a rudibus utrum pro mortali habebant an pro veniali; hi enim multoties respondent ut casus sibi verba suggerit.

Tract Ult. No. 37. Multoties pueri interrogati de sexto Præcepto, negent et prodest uti cum eis interrogationibus suggestivis v. g. Et nunc dic mihi quoties fecisti, quinquies, decies?

3. *Contritio.* Tract 16. No. 117. Perpauci sunt pœnitentes, præsertim rudes, qui præposito actu doloris ad confessionem accedunt. Tract Ult. No. 38. Oportet curare ut pueri eliciant actum doloris necessarium ad suscipiendam absolutionem modo respectu ipsorum magis proprio

4. *Absolutio* Opus Morl, Lib vi. Tract iv No

459. Consuetudinarius qui prima vice suum prævum habitum confitetur bene potest absolvi etiamsi nulla emendatio præcesserit, modo eam serio proponit.

Opus Morl. Lib. v. Tract iv. 432. Probabiliter potest absolvi *sub conditione* qui aliquas tantum imperfectiones confitetur, de quibus dubitatur an pertingant ad venialia, hoc tamen non admitte-rem sæpe, non nisi semel in mense, neque si ille posset materiam certam de vita ante acta præbere. (H. A.)

Homo Ap. Tract Ult. No. 38. Si dubium sit an puer perfectum usum rationis habeat—bene potest administrari hoc sacramentum *sub conditione* 1. in periculo mortis 2. in obligatione implendi præceptum paschale, 3. quando justa adest causa ut esset hæc, liberandi puerum a statu damnationis si unquam in illum est lapsus. Idque agendum *etiamsi puer sit recidivus*, dum ideo differri debet absolutio iis qui perfectam discretionem habent, quia spes est quod, ex tali dilatione ipsi redeant dispositi, sed spes hæc difficulter haberi potest a pueris qui perfectu usu rationis carent. 4. Probabiliter dicunt plures doctores quod pueri isti dubie dispositi absolvi possunt (saltem post duos vel tres menses) sub conditione licet sola venialia afferent, ne careant diu gratia sacramentali et forte etiam sanctificanti, si quam forte gravem culpam haberent ipsis occultam.

5. *Pœnitentiæ injungendæ.* Homo Ap. Tract xvi. No. 50. Potest minui pœnitentia, si pœnitens est infirmus spiritu adeo ut prudenter timeatur ne ille non adimpleat pœnitentiam proportionatam. "Talem imponat pœnitentiam qualem a pœnitente præstari posse judicet." S Carolus Borromeus.

Homo Apost. Tract Ult. No. 38. Pœnitentia pueris levis sit quantum fieri potest, et curandum quod ille ab ipsis quantocius impleatur alioquin aut eam obliviscentur aut omittent.

No. 37 Cum pueris adhibere debet confessarius omnem caritatem et modos suaviore quantum fieri potest.

III. *De SS. Eucharistia.*

Opus Morl. Lib. vi. Tract iii. cap. ii. No. 500. Pueri baptizati rationis impotes et perpetuo amentes Eucharistiam sumendo, vere gratiæ augmentum percipiunt quia sufficit hoc sacramentum in gratia suscipere ad ejus effectum percipiendum. Ob majorem tamen reverentiam hujus sacramenti, Ecclesia Latina merito illud parvulis dari prohibuit.

II. Homo Apost. Tract xiii. No. 43. Quæritur an pueri statim ac usum rationis adepti sunt possint ac debeant communicare? Affirmant Pal. S. Antoninus, &c, sed communiter ac probabiliter negant alii: nam cum majorem reverentiam exposcat communio, et propterea majorem quoque expostulat cognitionem, saltem quia hæc obligatio sic a communi Ecclesia usu intellecta est.

III. No. 43. Ceterum valde probabiliter dicunt Suarez. Sot. Layman. Eastrop &c. cum St. Thomas quod licet hujusmodi parvuli non teneantur *semper* ac tamen discernere valeant hunc *cœlestem panem* a terreno possunt admitti ad communionem. "Quia ait S. Doctor possunt aliquam devotionem concipere." Et id confirmatur ex Canon Penult quæst 6, ubi dicitur "cui Pœnitentiæ sacramentum conceditur neque Eucharistiæ Sacramentum denegari debet si desiderat."

IV. No. 43. Dicunt communiter doctores regu-

lariter loquendo, obligationem communicandi incipere ab anno nono et non posse differri ultra 12 aut ad plus 14.

V. Opus Morl. Lib. vi. Tract iii. Dictum est regulariter nam ut advertunt auctores citius possunt obligari qui ante talem ætatem (annum nonum) perspicaciores conspiciuntur. Unde recte reprehendit Ronc c. 6 Parochos qui indiscriminatim non admittunt ad Communionem nisi pueros in certa ætate constitutos.

VI. Pueris qui jam sunt rationis compotes in articulo mortis, non solum communio dari potest sed etiam debet, idem docet Benedict XIV.

De Sacramento Confirmationis.

Opus Morl. Lib. vi. Tract. 2 de Confirm. dub 1. No. 178. Certum est apud omnes, licite confirmari infantes si justæ accedant causæ, nempe periculum mortis, absentia Episcopi &c.—Præcisus his vel similibus causis expedit ut expectetur in confirmandis usus rationis. Loquens Benedict XIV. de amentibus dicit omnino ipsis ministrandam esse Confirmationem."

No. 179. "Confirmandus existens in mortali debet se disponere ad Sacramentum vel Contritione vel attritione una cum Confessione; secus tamen si abesset conscientia culpæ gravis, confessio enim videtur esse de consilio non de præcepto ut communiter dicunt Doctores."

No. 184. "Sententia quam certissimam existimamus, tenet materiam adæquatam et totalem confirmationis esse chrismatis unctionem quæ confirmandis per impositionem manus Episcopi adhibetur, No. 187. Hinc est quod communiter Episcopi non satagunt ut omnes confirmandi sint presentes in principio ritus cum minister elevans

manus profert orationem, nec dubitant ipsi confirmare eos, qui postquam ille ritus jam completus est, accedunt."

Homo Ap. Tract xvi. No. 52. Episcopus terminata functione benedicit confirmandis ideoque eos dum confirmat admonet ne ante benedictionem discedent sed probabiliter ait Tambur hanc admonitionem non obligare.

N.B. S. Thomas dicit de Baptismo 2 a. 2 æ. art 11 in corpore. "Contra justitiam naturalem esset si puer antequam habeat usum rationis a cura parentum subtraheretur, vel de eo aliquid ordinatur invitis parentibus. Postquam autem incipit habere usum liberi arbitrii, jam incipit esse suus et potest quantum ad ea quæ sunt juris divini vel naturalis sibi ipsi providere. Et tunc est inducendus ad fidem non coactione sed persuasionem et potest etiam invitis parentibus consentire fidei, et baptisari."

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Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently: 'tis a little thing
Dropped in the heart's deep well;
The good the joy which it may bring,
Eternity shall tell.